

HOLY EPISTLES AND OTHER SACRED WRITINGS

PART 2

**LETTERS EXCHANGED BETWEEN
SANT SAT, GURUS
AND
OTHER HOLY NOTES AND WRITINGS**

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SOAMI BAGH, AGRA-282005.(INDIA)

PUBLISHER'S NOTE

The first edition of Holy Epistles, Part 2 contained both, the Hindi and English versions, i.e., translation in English of the letters which were in Hindi, and vice versa were given. However, many only-Hindi-knowing Satsangis suggested to bring out Hindi and English versions separately so that the book may not become bulky and costly. Accordingly, second editions have been brought out separately in Hindi and English.

INTRODUCTION

This volume contains the letters of Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Babuji Maharaj. In the case of the Hindustani letters, English rendering has been given below the originals ; likewise the English letters have been translated into Hindustani.

No apology is needed for bringing to light the scriptural literature of this type. As a matter of fact most of these letters have already appeared in print from time to time in different publications, but it was felt that collation of all the sacred epistolary writings in a book form would be of greater benefit to Satsangis. Hence this book. But it appears proper to mention one incident in this connection. Since the departure of Babuji Maharaj, attempts are being made, though abortive so far, to prop up half-baked gurus. Some of these blind leaders have taken recourse to indecent methods, not excluding the vilification of the true Gurus and subversion of the pristine principles and tenets of this Faith. One of such misguided persons has gone to the length of asserting that Babuji Maharaj was not a Sant Sat Guru. In support of this assertion, he refers to a particular letter of Babuji Maharaj wherein He has used the subscription "Khaksar" (insignificant, like dust) for Himself. This prompted me to rummage the old writings and letters in my possession. I found a letter of Huzur Maharaj addressed to Babuji Maharaj, wherein Huzur Maharaj has used the subscription "Kam-tarin" (the lowliest) for Himself. This letter commences as under :—

राधास्वामी के प्यारे शब्द के सँवारे अजीज मेरे बाबू माधो प्रसाद जी साहेब !

Radhasoami ke Pyare, Shabd ke Sanware Aziz Mere, Babu Madhav Prasad Ji Saheb !

(Beloved of Radhasoami, Adorned with Shabd, My dear Babu Madhav Prasad ji Saheb)

It would be pertinent to mention here that Soamiji Maharaj, in His letters, often addressed Huzur Maharaj as :—

सतगुरु के प्यारे साहेब के दुलारे शब्द के सँवारे अजीज मेरे सालिग राम !

“Sat Guru ke Pyare, Saheb ke Dulare, Shabd ke
Sanware, Aziz Mere, Salig Ram”

*(Beloved of the Satguru, Blessed of the Lord, Adorned with
Shabd, My dear Salig Ram !)*

From the above, even a novice can see what position Babuji Maharaj occupied in the Satsang of Huzur Maharaj. In any case, there can be no more conclusive and indisputable proof of Babuji Maharaj's high spiritual status and position. He was as much the recipient of Huzur Maharaj's affection and favour as Huzur Maharaj was of Soamiji Maharaj.

Good cometh out of evil. The vilification by the निंदक *nindak* (slanderer) mentioned above has thus resulted in salvaging a very valuable letter. This reminds me of the line

कबीर निंदक मत मरो, जीवो आद जुगद

Kabir nindak mat maro, jeeyo adi jugadi

Translation : Kabir prays that nindak (slanderer) may not die at all. May he live for ages and ages.

It appears fitting, therefore, that besides thanking my friends who have helped me in the preparation of this book, I should thank that *nindak* (slanderer) particularly.

The precious historical letter of Huzur Maharaj referred to above, is in the possession of the author. Another precious and sacred article in his possession is a walking stick of Soamiji Maharaj. Any Satsangi, who wishes to have darshan of these sacred articles and to pay respect to them, may contact the author.

S. Omachewari

August 30, 1964

CONTENTS

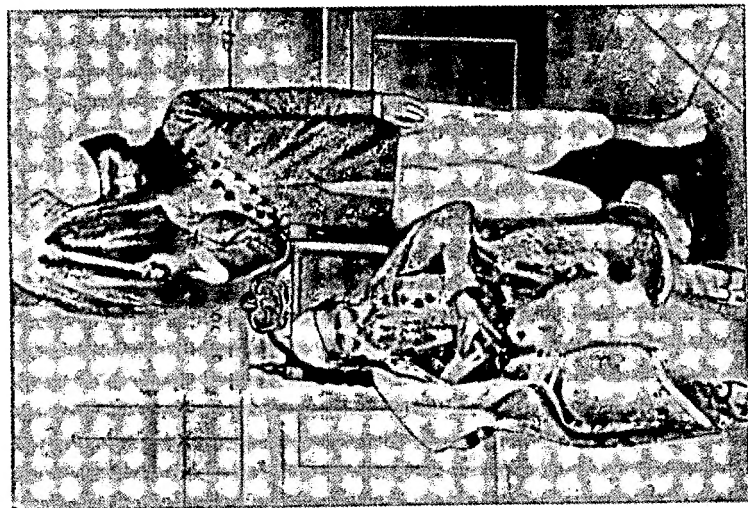
<i>Chapter</i>	<i>Subject</i>	<i>Page</i>
1.	Soamiji Maharaj's letters to Huzur Maharaj	1
2.	Huzur Maharaj's letters to Soamiji Maharaj	7
3.	Letters exchanged between Huzur Maharaj, Maharaj Saheb and Babuji Maharaj	24
4.	Translation of Maharaj Saheb's Verses or Compositions	117
5.	List of Names in Babuji Maharaj's own hand-writing	123
6.	A few stray notes in Babuji Maharaj's own hand- writing	140
7.	A few pages of a note dictated by Babuji Maharaj to this author	148
8.	Specimen Discourses of Babuji Maharaj, showing as to how He used to revise and correct this author's reproductions of His discourses, from memory	150
	Translation of Discourse dated 14-5-1938	156
	Translation of Discourse dated 28-3-1938	173
Prayer		183
Book List		185

Gurumukh has sway over all and he has none to fear.

Many a high and great soul is redeemed through association with Gurumukh. He is superior to all of them.

Exalted most is Gurumukh's role,
Gurumukh redeems many many a soul.
How far may I sing the greatness of Gurumukh ?
None understands it. To whom should I explain ?

(S. B. Poetry I, VIII/1, 24-27)



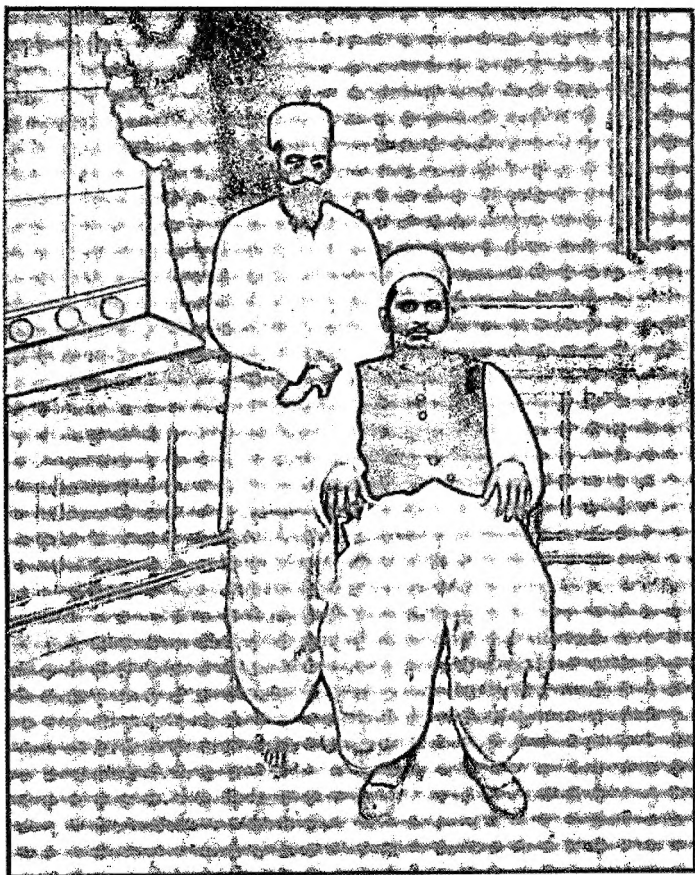
Huzur Maharaj with Soamiji Maharaj
हुजूर महाराज स्वामीजी महाराज के साथ



Babuji Maharaj with Soamiji Maharaj
बाबूजी महाराज स्वामीजी महाराज के साथ



Maharaj Saheb with Huzur Maharaj
महाराज साहेब हुजूर महाराज के साथ



Babuji Maharaj with Maharaj Saheb
बाबूजी महाराज महाराज साहेब के साथ



Babuji Maharaj with Buaji Saheba
बाबूजी महाराज बुआजी साहेबा के साथ

SOAMIJI MAHARAJ'S LETTERS
TO
HUZUR MAHARAJ

(1) Translation

My dearest and dearer than life,

I wish you all health and happiness, but keep uppermost in your mind Bhajan, Dhyan and devotion to the Supreme Being. The Grace of the Supreme Being on you is the same, as it was before. Attune yourself to the Will of the Lord. Renouncing all thoughts of the past and future, keep your spirit immersed in Shabd at the time of Bhajan.

Fix your spirit in Shabd, and Shabd is in *Gagan*. Fill your heart with yearning; and heart is at Trikuti.

Unite your spirit with Shabd and see beautiful sights. The Til is located within *Sukhmana* (an artery of the human body, which lies between *Ida*, on the left and *Pingla*, on the right), and the form of Jyoti is in the Til.

Sit in Bhajan after making your mind and spirit calm, with the help of love and yearning. By the Grace of the Guru, your object will be gained; rest assured, and have no fear whatsoever.

(2) Translation

The contents of your letter have been read out to

Huzur Soamiji Maharaj and your cherished wish has been conveyed to Him. Huzur was greatly pleased, and He graciously observed, "Your request is granted. Love and devotion, yearning and earnestness, would now go on increasing day by day. If the Lord pleases, (and it is, in fact, His pleasure) you would not forget Him even for a moment. Rest assured that His loving memory will always remain with you inwardly in a subtle form. This gift is bestowed on you as a matter of grace, for you have done nothing to incur so much of Huzur's pleasure as to deserve such a great gift. Just as a charitable person gives to an importunate beggar out of his habitual compassion, so to you too, He has given, given, given. You will now come soon. The Lord is omnipotent."

(3) Translation

**Beloved of the Satguru, Blessed of the Lord,
Adorned with Shabd, My dear Salig Ram !**

Always remember the Lord. My blessings to you are that with a sincere mind, sincere spirit, sincere love, sincere devotion, sincere yearning and sincere attention in the contemplation of the Guru, you may peruse this letter. Your letter full of love and yearning to hand. I have understood its express and implied contents. Although I keep on praying for your physical attendance at His court, yet no definite reply is forthcoming so far. It appears, however, from the existing situation, that special Grace and Mercy are being bestowed on you, in a greater measure. Therefore, giving up all restlessness, keeping His Mauj and Will uppermost, consider Him as your Saviour. Although you are deprived of Darshan, Satsang, Sewa

and attendance on the Guru at present, yet do not imagine that this is detrimental to your interests in any way. He is present with you all the time in Shabd Form. Therefore, banish all worry, and look with sincere attention and spirit, and you will get His vision. Such a situation is also not without some hidden good. There is certainly joy and pleasure in union, but at intervals, separation is also equally desirable. Certainly you are likely to be present here soon. Whatever earnings of *Bhajan* you make, bring that *capital* as a present for me. I look forward to you for this earning. You are earning for all. What is wrong with my lot that you are so slow in this respect ? If you come empty handed, then you will be classed among the unworthy sons and idlers and will be disgraced. Take care ! Be alert ! Come to me with due caution. You have been sent away already; and you will be turned out again. It is, therefore, proper that giving up sloth, and pacifying the mind, do your best in *Bhajan*. In short, what I mean is, that you bring such a wonderful and novel present for me, that hearing about it and seeing it, I may feel a unique pleasure. Else, the Lord is all Powerful, and know ye that He is ever kind on you.

(4) Translation

My dear Saligram,

Always remember the Lord, and, knowing that He is always with you, imbue yourself with His love. I have come to know the state of your restlessness and uneasiness all these days owing to separation and overflow of love. But the Lord is with you all the time. Why are you so restless ? This, too, is a sort of joy, which is particularly bestowed on lovers

only, and its relish is experienced only during the state of separation. Its bitterness, in fact, is also very sweet indeed. Of course outward *darshan* you get only occasionally, but the Lord is watchful in Shabd Form and is always with you.

Lord in Shabd form is always with you and is never far. Have patience, and you will get a glimpse of True Light.

Satnam, the Name of Sat Purush, is resounding in Sat Lok. Raise your spirit with Shabd, and you will have darshan of the refulgent form of the Lord.

Be saturated with His love and yearning. Keep away from evil tendencies and leanings. Combating with mind and its forces, remain absorbed in Shabd.

Further, your letter of yearning was read out in the assembly of all the Satsangis. All were pleased to hear it, and, in a way, it served as an example to them all, to emulate and learn what true love means. The Lord will, out of His own Grace and Mercy, bestow upon you the blessings of true love in its entirety. Further, the Lord is all powerful.

Radhaji sends Her blessings for your welfare and is pleased with you and says that She will intercede on your behalf for your early return.

(5) Translation

It has been ordered that whatever you had asked of the Exalted Darbar of Satguru Sahib has been granted to you. Don't be impatient. Giving up all restlessness, remember the Holy Feet of the Guru. You are not aware of the Guru's wisdom and His acts. You will, surely, come and meet me, but meanwhile the Kal's head is being broken. 'Do not think that

you have been separated, but that Kal is being made subservient to you, and how many people are being benefited by it. That is why your separation has been tolerated by me, and you yourself know it. Knowing all this, why do you feel so uneasy ? This exactly is the condition of those charitable and great souls who live for others; the reward (Jagir) that they receive is that they are deprived of food, drink, sleep, laughter, conversation and all comforts of the body and the mind. But you do allow Kal to gain a little strength now and then. So rest assured, the Guru will look after this, when you meet Him. All does not depend upon presence in person, though you are shortly to be present, do you know it ? Look up to Mauj and Will of the Guru. He is always gracious and merciful and will never keep you devoid of His Grace. An ocean of bliss and happiness is being filled for you. You will bathe in it, drink its nectar and will distribute much of it to others as well. You know not what gift to ask for, nor the manner in which to ask for it. The Giver (Lord) is ashamed of your petty requests. Such requests simply are put forward by unworthy people. What are these trifles that you ask for ? Henceforth, it is not necessary for you to ask for anything. Now go on observing what the Guru gives you, of His own accord, which you could never even dream of. Well, what can a child ask for ? At the most he will ask for a ball and a bat or a yo-yo or a top, whereas his father has got prepared for him a garden and a glass palace. But what does he know of these things ? After these days of childhood and ignorance are over, the moon and the sun will be the balls and the milky way the stick and the Lord and His devotee (Sewak) will play together in the fields

of *Sunn* and *Maha-Sunn*, and Shabds will resound all round. On one side, your sisters will be there and on the other your brothers. How great will be your bliss when you experience those ecstasies ! This, in fact, is only an illustration, but that *Reservoir* is, of course, fathomless. And now the time is coming for you to see all this glory. Therefore, be patient and have endurance, and furthermore Satguru is the Almighty Lord.

HUZUR MAHARAJ'S LETTERS
TO
SOAMIJI MAHARAJ

(1) Translation

For the last few days, I have been thinking constantly of submitting my humble petition in the Exalted Audience of your Most Illustrious and August Graciousness, but every time when I proposed to write, my mind gets so perplexed that I feel terribly confused, and do not know what to write. No word or phrase comes to my mind worthy of being written in my entreaty. In short, Your August Self alone can describe Your glory and praise. How can this handful of dust (myself) express even a particle of Your glory, either in speech or in writing? No word or phrase is so far known to this world, that may convey to one's mind even the remotest idea of Huzur's glory. All expressions used in praise of Niranjana, are only too inadequate and prosaic for a proper description of that region. How may, then, one describe the praise of the Illustrious Darbar¹ of Your Majestic Self? Owing to this, a terrible perplexity seizes me at the time of writing and I am at a loss as to what I should pen here. Despite a thorough search for a suitable expression

1 See Glossary of English Translation of Sar Bachan Prose.

for this supplication, in the scriptures in possession of this slave of Yours, none is found suitable and appropriate here as has been truly said :—

Thou alone canst sing Thy praise,
None else knows it -Nanak says.

The repeated prayer of this slave at Your August Feet is that no notice be taken of his sins and shortcomings or else he shall stand nowhere.

Ever and ever do'th man in error fall,
But the Protector is powerful-all.
Fallen in a (dark) pit I pine and repine,
Reclaim me ! O Lord Gracious and Benign.
Several lives have passed in this way,
Save me in Thy grace, do'th Nanak pray.

Similar is the condition of this slave of Yours. May Your Graciousness, in Your own mercy, deliver him from the miseries of his sins. Slaves and children are always apt to disobey and do their own will, but a master or a father is always kind and gracious to them. Similar is the plight of this slave of Your Grace. He only expects every moment Your grace and attention. How can this insignificant being perform even a little of Sumiran and Bhajan or any such act, as may merit the pleasure of Your Grace ? But Your Grace's kindness is all-powerful. It can do anything as it pleases, and has been appropriately said :—

Tell me, what man can accomplish alone,
Whatev'r is Lord's pleasure, by man is done,
Were it in his power, all would he take,
But he does what the Lord do'th make.
Unknowingly do'th man indulge in pleasures,
If he knew, won't he take measures ?
In all directions do'th deluded mind run,
All four sides it wanders in moment one.

If bless'd with devotion, in Grace unbound,
 Attains he Bliss of NAM, the spiritual sound.
 He onwhom Lord showers His bounty and grace,
 Is ask'd not by Jagdish¹, his account² to place.

Therefore, my repeated prayer to Your Grace is, that my sins be not taken into account and that Your Grace's eye of mercy and forgiveness may fall on this sinner. Then, of course, something can be achieved, otherwise, howsoever assiduously I may apply myself to Bhajan, nothing would be of any avail. On the contrary, I will only remain here in this mortal world. How far can Bhajan be of any avail ? At the most it can be done for an hour or two throughout the day, and that too, if the duration of real or earnest Bhajan were to be calculated, it may, perhaps, work out to a few seconds on a certain day, otherwise, the vagaries of mind are always there ; and the condition of sins is such that all the eight Pahars³ are passed in it. So it is obvious that no reliance can be placed on Bhajan. But reliance on Your mercy and grace is so mighty that what to speak of one life, the sins and evil deeds of ages, nay, of lives out of number, are effaced by a single movement of Your Grace's eye of mercy.

O Soami (Lord), O Din Dayal (Merciful to the humble), O Father, O Creator and Gracious Lord, write off the account of sins and retrieve me from the thralldom of Kal, by a stroke of the pen of Your forgiveness. Pray, instil in my mind, such consummate love and devotion for Your Holy Feet, as

1 The Lord of Universe.

2 Account of his actions.

3 Pahar=a period of 3 hours. 8 Pahars=24 hours.

may free it completely from wanderings and strayings, hankering after the pleasures of the senses and dancing to the tune of desires and Maya. May this grace and mercy be showered on this humble servant that he may not have to be away from Huzur's¹ Most Exalted Feet till the last breath of his life. May he, every moment and every day, witness the glory and effulgence of Your Grace and remain engaged in devotion to Huzur's Feet, with intense love, intense eagerness, intense longing, profound humility and profound submissiveness, both here (in this body) and hereafter. This is his repeated prayer. This is the sincerest and most earnest wish of this humble self and this is what he begs for. No supplicant, high or low, has ever turned empty-handed from Huzur's threshold. Hence, this humble slave of Yours feels confident and sanguine that his prayer will, however, be heard and accepted, and the favour asked for will be granted. But the delay is highly disquieting. As a matter of fact, there is no hitch or delay in the bestowal on the part of Your Gracious Self. All this delay is due to this slave's improper manner of asking and praying. May it be Your August Self's gracious pleasure that this humble self may learn the proper way of asking and making solicitations. Then doubtless, there will not be a moment's delay in gaining the desired object. May Your Grace be pleased to bestow on him such yearning, love, attachment and devotion that Your Holy Feet may not be forgotten even for a moment and the tide of love may keep on surging all the time.

1 Huzur Maharaj used to address Soamiji Maharaj as "Huzur", an epithet of respect.

A prayer, under these conditions, will promptly be heard and granted by Your Most Sacred and Exalted Self. It is prayed that Your Gracious Self may be pleased to speedily exterminate indolence, sloth, intemperance, vagaries and oscillations of mind, and all other obstacles by instilling in him intense love and yearning, otherwise this slave of Yours will be nowhere. What else may he pray ? There is no end to this slave's prayers and solicitations. He wishes, he could go on asking till he is in receipt of his heart's desire, and may go on writing. As the time for the despatch of mail is close at hand, he ends this humble petition here. This ever sinful slave expects grace, mercy and remission of his sins.

It is also prayed that brother Pratap Singh¹ or brother Gauri Shankar be directed to collect and send a small packet of dust, which may have received the touch of Huzur's Feet. Huzur's foot print on the paper which has been sent to me had very little dust. So this slave of Yours, prays for the favour of being supplied with the special dust from off Your Sacred Feet. Charnamrit and Prashad may also graciously be sent to this slave soon. May it please the Most Sacred and Exalted Mother, Benign, Gracious and Merciful Shri Radhaji Maharaj to accept this despondent slave's most meek and humble salutations, tendered with his head placed at Her Feet, like a slave, and may this grace be conferred early on this slave, that on reaching the Most Exalted and Sacred Huzur's Feet, he may have the *darshan* of the Refulgence of the Most High and the

1 Youngest brother of Soamiji Maharaj.

Most Sublime. To Bibi Sardhoji¹ Maharaj, Bibi Shibboji, Bukkiji, Vishnoji, Mitthuji, Khilloji and Achintiji, I offer my salutations and homage, duly touching their feet. May my most humble salutations to brother Pratap Singh Ji, brother Gauri Shankar Ji, brother Kannahiya Lal Ji, brother Bal Mukund Ji, Lala Kundan Lal Ji, Bhagat Ji, Radha Kishan Ji, Jai Narain Ji and others be accepted. May brother Pratap Singh Ji and brother Gauri Shankar Ji kindly be asked to honour this slave by communicating the orders that Your Illustrious Graciousness may be pleased to pass on this humble petition.

The lowliest, the slave of slaves, and the most humble,

Salig Ram

Petition dated the 8th of October, 1862.

(2) Translation

May the petition of the most humble, the slave of slaves and the sinful Salig Ram, who looks eagerly for the forgiveness of his faults and sins and for Your pardon, grace, indulgence and clemency, be submitted with extreme humility and meekness, and with his fore-head beseechingly placed on the Lahut-like² threshold and on the sandals of the Sacred Feet of the Most Exalted and Illustrious Huzur (Lahoot³ is whose Court) Sri⁴ Sat Guru Soami, Sri Sat Purush, Sri Sat Saheb, Sri Sat Nam, Sri Soamiji

1 Bibi Sardho Ji Maharaj was the elder sister of Soamiji Maharaj, and the grand-mother of Babuji Maharaj.

2 The divine nature, divinity.

3 Trikuti.

4 The word Sri or Shri is often used as an honorific prefix to the names of deities and eminent persons.

Maharaj Gracious, Din Dayal, Foregiver, Hearer of prayers, Benignant, Benevolent, Merciful, Protector, the Object of Adoration and Worship of the Cosmos, be heard. Offering thousands of obeisances and kissing the dust of the Sacred and Exalted Feet (which, on account of his misfortune, he is denied these days) he begs to submit his sad plight.

Prior to this, this despairing and humble slave had written an humble letter to the esteemed and respected brother Rai Bindraban¹ Saheb, stating his condition. He is sure that the respected brother must have read out the same in the Court of Your Most Sacred and Exalted Huzur. This slave finds his condition deteriorating day by day, and the force and strength of evil tendencies of the mind are correspondingly increasing. His Surat (spirit) is so weak that it is thrown off its poise, by the slightest impulse of the mind, i. e., the mind makes it do whatever it likes. This slave knows that a young boy, who has never had the benefit of Satsang, would remain firm and strong in abstinence, etc., in accordance with the instructions and orders given to him, but this slave, in contrast, is so weak that even a brute would, perhaps, feel ashamed to see his condition. In other words, there is absolutely no moderation left in the matter of his diet, and as regards sleep, it has exceeded its average duration. What to speak of Bhajan and Sumiran, there is no end to the disturbances and distractions caused by the negligence, love of ease, indolence, lethargy and the vagaries of mind, etc. Although I am fully

1 Younger brother of Soamiji Maharaj.

aware of all this, yet I am unable to get the better of it and to devote myself to Bhajan.

The books, *Sri Ghat Ramayan* and *Shabdawali* of Sat Saheb, are with me and I peruse them very often at night. Still, no feeling of devotion, love and ardour is engendered in my heart. A strangely terrible condition sways over me, and fear also haunts my heart, still nothing can be done. Much of my time is wasted in the discharge of official duties, talking and sleeping, and I am utterly helpless. Therefore, I pray repeatedly with all humility, at the Feet of Your Most Sacred and Exalted Huzur, and beseech and implore all present in Your Exalted Court that I may soon get out of this predicament and have the good fortune of kissing the Feet of Your Most Sacred and Exalted Grace, and that, so long as I am away, I may be able to perform my Bhajan successfully and my Surat may remain at its proper place, and I may be saved from the onslaughts of mind, and may be favoured with the *darshan* of Your Most Sacred and Exalted Grace every day. My official duties here, which appear to be very difficult and tedious, may soon be discharged properly with ease, and that my spirit may remain merged every moment in Huzur's Feet. If all these prayers of this slave are granted, then, of course, it is possible to carry on, otherwise, this slave remains terribly worried and will remain so. This slave is wholly ungrateful and always a sinner and a defaulter and is absolutely devoid of any ardour and devotion. May Your Most Sacred and Exalted Grace, taking into consideration the fact of having

Sardar Maharaj, Your Saran (refuge), condescend

in all graciousness, kindness, mercy and clemency to carry him through, as may please your Grace. Even this request of mine is a great impertinence, for what is my status that I may ask for anything. The benignancy, grace, forgiveness and mercy of your Most Sacred and Exalted Grace have, however, made me so bold as to write this. As no beggar or supplicant has ever returned from Huzur's door emptyhanded, nay, he got what he asked for, so it is fervently hoped, that the humble prayer of this beggar, after reaching your Most Sacred and Exalted Grace, would also be granted.

Three days after my arrival here, heavy rains set in and are continuing. The menace of fleas has mitigated by your Grace, but a kind of scabies has developed on my body. During day time it does not trouble me, but at night it gets aggravated, specially during Bhajan. Red and swollen pustules have appeared all over the body. The cold here is like that of December and January in Agra. Although the house which has been allotted to me is good enough and in a corner, yet there is a little inconvenience on account of neighbours. The house has several rooms and all types of people put up in different rooms—some are Muslims, some Europeans and others Hindus. The way in which they prepare or cook their food can well be imagined. Its smell is very offensive to me. More particularly, in a room adjacent to mine, some Muslims have been staying for the last two or three days. The smell of their cooking the food is abhorring to my mind and brain. But there is no remedy, as no better house or accommodation can be had. I have to put up with all

that. I thought it fit to submit some account in the Court of Your Sacred and Exalted Grace.

Mr. Patton comes at about 1 P.M. and stays for about an hour. He looks to the work which he earmarks a day before and gives the work for the next day. His residence is on a high hill, but by the grace of Huzur's Feet, I am now relieved of the duty of climbing up and down from his place. It appears that Mr. Patton would probably come down from the hills by the 15th of October.

The route to Nainital from Faizabad is via Sitapur, Shahjahanpur and Bareilly. If Your August Self is graciously and kindly so pleased, You may come by Dak palanquin, along with one gentleman, either Bal Mukund Ji or Kannahiya Lal Ji and thirteen or fourteen palanquin-bearers. The expenditure on this would come to about rupees one hundred and twentyfive or rupees one hundred and fifty. Lala Pratap Singh would arrange for it, when taking payment of the salary for the current month. If Your Sacred and Exalted Grace condescends to come to this place, You may come by Dak palanquin. Any other conveyance would be very inconvenient. How greatly honoured and elated this humble servant of Yours would feel by the visit of Your Most Illustrious Grace, is beyond all description. This humble servant expects to be favoured with Your gracious orders that may be passed on both the humble requests, as noted above. As the communication of orders passed by Your August Self will afford a great happiness and consolation to my heart, I pray that in this matter a kind eye may descend on the condition of this humble servant.

Three days back a letter of brother Pratap Singh was received. All is well there. At the time of my departure, I had posted a man as a substitute for Jangi. But Jiya Lal's salary will not be affected. His salary would, as usual, be sent to his house. Huzur need not let him go for the reason that he was only a substitute, and may keep him in His august service, as long as required.

Your Illustrious Self is fully aware of the condition of this slave. My mind is generally worried and uneasy and at times the uneasiness becomes extremely intense, but love and devotion are mostly absent. I look up to Huzur's grace and mercy every moment. What more can I pen here, except offering my countless obeisances, kissing the Holy Feet and besmearing myself with the dust from off the sacred and exalted threshold ? Every time and every moment, the prayer is that in Your own Grace and Mercy, this humble servant may soon be blessed with the *Darshan* of Your Sacred and August Feet. Some Prashad may also kindly be sent by post.

(3) Translation

The petition of the most humble, the slave of slaves, the down-trodden and life-offering, Salig Ram, is submitted before the Most Illustrious, Holy and Exalted Grace, (who is) Din Dayal (Merciful to the humble), Gracious, Merciful, Clement, Forgiver of all sins, Hearer of all prayers, Conniver of faults, Supreme Being Himself, the Respected, the Highest and the Most True, Shri Sat Guru, Sat Purush, Sat Saheb, Sat Nam, Shri Prabhu (Master), Soamiji Maharaj. After countless obeisances in a spirit of

extreme humility, submission and meekness, and after placing his fore-head on the holy and sacred dust of Your exalted threshold, and after paying his respect to those present in the Holy Court and after kissing their feet, this slave humbly states that the two letters, containing the commands of the Exalted Huzur, one from Lucknow, along with a parcel of special Prashad, and the other, from Agra, commanding proper application to Bhajan and Dhyan and stating that only a few days are now left for the presence of this humble slave at the Audience of the Illustrious Huzur, have been received. This humble slave immediately put those letters on his fore-head and eyes, and how greatly honoured and joyous he felt by reading the letters, is beyond description. That was the day of extreme good fortune and feeling exalted on such a good luck, this humble slave thanked thousands of times Your Most Exalted, Sacred and Gracious Self that one, who is so insignificant, ever sinful and undeserving, as this slave, has been enriched by the bestowal of such a grace and mercy. The special Prashad instilled a fresh vitality in my body and the condition of Surat slightly improved. It would be an act of extreme grace and mercy on this humble slave, if special Prashad could be despatched in an envelope every day to him. I am sure that if Your Graciousness so pleases to command, Bhai¹ Saheb Lala Pratap Singh Ji or brother Lala Gauri Shankar Ji would arrange to send it every day, in an envelope by post. It is beseechingly prayed that in this matter grace may please be shown on this humble slave. As regards

¹ Brother

Your Illustrious Grace's commands in connection with Bhajan, all is very well known to Your Exalted and Sacred Graciousness. The day the command of Your Exalted Grace and special Prashad were received, the condition of Surat, of course, improved a little, but the uneasiness of the heart and the restlessness of the mind due to the inability of having the sacred *darshan* are, more or less, the same as they were. At times, this humble slave is so greatly disturbed and feels at heart that he may tell Mr. Patton that he is not willing to stay here any longer. But, worldly considerations intervene and compel me, and then helplessly I keep mum. It appears from what Mr. Patton told me that he would stay here till the middle of November (or December). If Your Exalted Grace orders this slave also to stay on till then, it would appear to be an extreme displeasure and reproof on this humble servant, in as much as, he will have to be away from Your Holy and Exalted Feet for such a long time. In any case, it is most humbly prayed at the Feet of Your Blessedness, with an expression of deep humility and submission, that grace may kindly be showered on this humble slave, and the account of his sins and faults may be written off with a stroke of pen of Your forgiveness, and such a favour be shown that my stay here may not exceed one month, so that I may be near the Feet of Your Exalted Grace about a couple of days before or after Diwali¹, and have the sacred *darshan* and good fortune of kissing the Feet of Your Graciousness. May the prayer of this humble slave, as well

1 Festival of lights.

as the intercession of all other Satsangis on his behalf, be heard and granted at the Court of Your Most Illustrious Grace. The stability of mind and Surat is not possible, without the blessedness of Your Illustrious Grace. The performance of Bhajan and of Your sweet memory would only be commensurate to the mercy of Your Illustrious Grace. It is hardly possible for this humble slave to do anything but sins, faults, intemperance and evasion. Your Illustrious Grace may take any one across, or make him do as much Bhajan and Dhyan as You would please. If my actions and mean mentality are to be taken into account, I would, at no time, be deserving of Your grace and kindness, but your grace and mercy can do anything. If Huzur so pleases, He may have one, as sinful as this humble slave, close to His Feet in the twinkling of an eye. But for the Feet of Your Grace where else can one find a place of everlasting bliss ? All this, of course, depends on the grace and mercy of Your Exalted Blessedness. Even the prayer of this sinful slave is, in a way, an impertinence. The solicitations of all Satsangis on behalf of this sinner can, of course, soon invoke the grace of Your Illustrious Graciousness. So this humble slave's repeated request to all of them, with folded hands, is that they may, in any way, pray at the Feet of Your Grace on his behalf, and have him called at Your Holy Feet, like themselves, to enable him to participate in Bhajan, Prashad and sacred *darshan* and the good fortune of kissing the Holy Feet of the Illustrious Grace. What is passing in the mind of this humble slave owing to his separation from the Holy Feet of Your Illustrious

Grace, cannot be given here in words. They very well knew this condition and how they felt the separation from the Holy Feet of Your August Self when You were at Lucknow. Thinking that similar must be the plight of this humble slave, they should, out of kindness and pity, beseeching, as much as possible, at the Feet of Your Exalted Grace, get this humble slave released early from this place, to enable him to have the good fortune of getting the sacred *darshan* of Your Grace, and that the remaining work here may soon be concluded by the grace of Your August Self. The present condition of this slave is that at night he recites the holy hymns for two to three hours. One hurried reading of the book, Ghat Ramayan¹ has been completed, and the second reading has only been started since yesterday; at times I also read two to three pages from the book, Shabdawali¹. My capacity of comprehension is already known to Your Illustrious Grace. Several portions are left out as incomprehensible. This humble slave also reads daily four-five octos from the book, Suhkmaniji². Mr. Patton comes twice or thrice daily, i. e., in the morning, at noon and in the evening. So, no particular time is fixed for doing Bhajan, with ease of mind. Whenever there is an opportunity and Surat feels somewhat inclined to do so, I sit in Bhajan, but the part of the real Bhajan is very little. There is abundance of wandering thoughts. Not only sleep and ramblings of mind are there, but ideas, never thought of before,

1 The book of Param Sant Tulsī Shāeb, the Guru of the parents of Soamiji Maharaj.

2 An extract from the Granth of Guru Nanak.

come in my mind. Similar is the condition of sleep. This indicates and amply proves the uneasy condition of my mind and the spirit. Your Illustrious Grace is the Master and the Lord, You may set this humble slave free of evil propensities as You please. There is great intemperance in the matter of sleep and food. Although on the day of receipt of Your august letter (command) and holy Prashad, there appears some relief, yet there is a good deal of intemperance and incontinence, as compared to what it was in Agra. May Your grace and mercy put my mind on the right path, otherwise I can do nothing. I am so weak and utterly helpless that there is no limit to it. The more I try to restrain the mind, the more intractable it becomes. I place my reliance only on the Holy Feet of Your Illustrious Grace. Your grace may keep me in any condition You please. The tale of this slave's longing and yearning for kissing the Holy Feet is a long one ; how long may I go on wasting the time of Your Illustrious Grace and of other Satsangis ? I am ever a sinner and expect quick forgiveness and long to have the *darshan* of Your Holy Grace and to kiss Your Holy Feet. May Your Illustrious Graciousness be pleased to grant this prayer. As ordered, I have posted a letter today to Bhai Saheb Nand Kishor. Another folded letter is enclosed with this petition. Your Most Exalted and Sacred grace may please order it to be sent to Lala Mukta Prashad, with instructions that he should go to Bhai Saheb and tell him to make such arrangements, as may be appropriate, for the purchase of land for Maharaj Ji's Samadh

In the Exalted Service of Illustrious, Kind, Benign and Gracious Mother, Shri Radhaji Maharaj, after paying respects, regard and compliments, making humble prayer with deep humility and thousands of submissions, and bowing his head at Her Holy Feet, this humble slave of slaves, Salig Ram, most humbly prays that Her August Self with Her own gracious tongue may intercede at the Feet of His Illustrious Grace, Soamiji Maharaj, on behalf of this humble servant and sinner, that he may soon be released from this place and granted the blessing of kissing His Holy Feet after reaching there.

LETTERS EXCHANGED BETWEEN HUZUR
MAHARAJ, MAHARAJ SAHEB
AND
BABUJI MAHARAJ

(1)

Aligarh, 21-1-1885

My dear Madhoprashad,

Yours of the 18th January to hand. I am now on tour and will not be back at Allahabad until 1st February, so you need not take a trip to that station. I hope to visit Agra about the end of February for 3 or 4 days. It will probably be about the time of Holi Festival and not before. Perhaps I may pass through Agra to Gwalior on the 19th or 20th February and stop there a day. If you be there at the time I shall have an opportunity of meeting you. If Babu Damodar Das is anxious to be initiated, let him in the meantime read the book and come to see me at Allahabad early in March.

With kind regards to all,

Yours sincerely,
Salig Ram

(2)

Bareilly, 17th August 1885

My dear Madhav Prasad,

In my first letter to you, I believe, I told you everything concerning my school work.

In this I write to you about those persons with whom I have come in to contact and state to you what is the matter with myself. Perhaps you know Gyanendra Nath Chakraverty. He is a professor of Science and Mathematics here, receiving his pay out of the subscribed college fund. He is an enthusiastic Theosophist and I had a long talk with him about Theosophy. He indirectly tried to persuade me to his belief and asked me to read Ginnet's *Occult World*. Of course, as a matter of courtesy I accepted his offer with thanks and out of curiosity have read nearly half of it. But I tell you, dear friend, how immeasurably superior now I find our *Dharma Pustaka*¹ and belief to this paltry spiritualism. Its grossness becomes too palpable when I think of the true way opened before us through the infinite grace of Huzur Radhasoami. Oh ! How I yearn to mingle myself into dust before Huzur Rai Salig Ram Saheb and following him through life and death one day be deemed fit to be called his true servant. It is through his *Mehar* that I can hope for salvation but you have been the first in rescuing me from that depth of misery and sin in which else I should have surely fallen without any hope of redemption. I am trying my best to live a chaste and righteous life and *Malika* helping I may one day be put on that path which is the only one which leads to true bliss. Please let me know when you hear anything from Huzur Rai Saheb. I shall leave no stone unturned to see him whenever I can find an opportunity. Whether I swim or sink in this world I care not, only if I see my way of salvation. And may you be ever in Huzur's grace who have told me how to try for the right way. This wish is all that I can repay you for your help. Always be

1 Religious book, refers to *Sar Bachan Prose* of Soamiji Maharaj.

exchanging by means of letters your inner feelings with those of mine. I have many things to tell you about worldly things here but I think it a sacrilege to write about mundane affairs after I have poured forth to you the spiritual longings which have been deeply stirring my mind for the last 2 or 3 days. All that I want you to do is to give my best compliments and respects to Babu Suchet Singh, Barkhurdar, Babu Jagan Nath Prasad, Babu Damodar Das and uncle the Great. Please hand over the letters marked "B" in your cover to my servant when he comes to you. They are for my wife. Hoping to hear from you soon and longing to see you,

I am, very affectionately yours,

B. S. Misra

(3)

Agra, 5-6-86

My dear Pandit Brahm Shanker,

Yours of the 31st May. Yes, you may spend the money referred to in the manner suggested by you and also in relieving the poor and distressed.

You can call upon me twice a month. Weekly calls will be rather inconvenient to you as well as to me because you will not be able to stay a night here and unless you could do so, your visit will not be so useful as it should be and therefore not worth the expense you will be put to. Better come whenever you can arrange to stop here a night. This you can do once a month conveniently when the office

is closed for last Saturday and Sunday or whenever two day's holiday is given. But to come here only for the day and again leave in the evening will be very inconvenient. Remember me to your friend Madhav Prasad.

I hope you will continue to study and enlarge your views on important questions concerning your sublime Faith and practice.

With prayers to the Holy and Merciful Father, Huzur Radhasoami, for your continued progress in love and gratitude to our Supreme Father,

Yours sincerely,
Salig Ram

(4)

Agra, 30-6

My dear Brahm Shankar,

Yours of the 29th instant. No objection to your coming here on Sunday next 4th July. I will arrange to be with you four or five hours.

There are two or three members of the congregation who have come here on their annual visit and having heard of your strong affection for the Supreme Father and sincere devotion, they are anxious to see you before they go on 5th or 6th July. Your visit on Sunday will afford them the opportunity of meeting you.

With prayer to the Supreme Father Radhasoami for your advancement in love and practice,

Yours very sincerely,
Salig Ram

(5)

Agra, 17-12-86

My dear Brahm Shankar Misra,

Please don't induce Gur Dayal to come with you. His means are scanty and his frequent absence from duty in a department where leave is granted only in cases of absolute necessity, will eventually prove injurious to his situation and future prospects. Don't show him this letter.

I hope your friend Madhav Prasad is doing well. With best wishes,

Yours sincerely,

Salig Ram

(6)

My dear Madho Prasad,

I send you this letter for perusal. I have requested its writer to see you at your quarters to hear a brief description of our Faith which please give him when he comes and tell him that ours is not a blind Faith and that every thing rests on solid foundation and can be explained scientifically.

Hoping you are quite well,

Yours sincerely,

Salig Ram

(7)

Agra, 30-4-1887

My dear Pandit Brahm Shankar,

Yours of the 25th to hand. I am sorry to hear that you have been suffering so much from uneasiness of your mind and its unwholesome influence, but keep heart and don't be afraid, for nothing wrong or injurious to your vital interests can occur

so long as you keep your look at the Supreme Father's feet and merciful help.

The most kind and merciful Father has taken you under His own protection and His kindness and mercy will extend their beneficent influence over your spirit and heart wherever you be and in whatever circumstances you are placed. So have full trust in His soothing powers and repose entire confidence in the sacred influence which His most holy feet exercise in developing your internal resources. It is necessary to obtain sufficient strength to control your passions and desires, that you should come face to face with them and try your strength with them and if you find yourself weak and unable to cope, to pray for the necessary aid and help from your Supreme Father Who is ever ready to bestow it upon you so that you may see how kind and merciful He is and how carefully your interests are guarded by His holy blessings.

If you can come conveniently without any difficulty or injury to your official interests, I shall be glad to see you here when you come but please don't be hasty, stay a few days longer in Benares and better see your brother at Mirzapore stopping with him at least one or two days and an equal time at Allahabad.

I hope you have been keeping good health since you left Agra and that you have succeeded in getting leave without any difficulty.

With kindest and affectionate regards and Radhasoami from your brothers and sisters,

Yours very sincerely,

Salig Ram

(8)

Radhasoami Dayal

Agra, 5-5-1887

My dear Brahm Shankar,

I am glad to hear that the fever is gone and that there is every hope of your recovery from the foot sore in the course of a week or ten days. Your presence of mind at the time of operation and other incidents mentioned by you are unmistakable signs of the mercy and blessings, the Almighty Father Radhasoami Dayal is so kind and indulgent to bestow on you. Under His merciful protection the spirit will thrive and the mind gradually lose its injurious and harmful tendencies. Pray to your most beloved and merciful Father in time of need as well as at other times and you will readily observe its efficacy.

Yes, stay in Benares with your family as long as necessary and on your way see your brother at Mirzapore and your friends at Allahabad.

Your leave, it is hoped, will be sanctioned without any difficulty. Yes, send your application to Bareilly and await the result. You do not mention the pay of this post but I think it is equal to that of Aligarh. It rests with the Affectionate Father to post you wherever He thinks proper, but you should try your luck wherever you find an opening.

All well here. Hot season advancing fast. Hoping this will find you in better health and that all the members of your family are doing well,

Yours very sincerely,

Salig Ram

Accept affectionate regard and hearty Radhasoami from all your brothers and sisters.

(9)

Agra City, 16-7-87

My dear Brahm Shankar,

On reconsideration, I think that you should not apply for further leave as in the event of its not being sanctioned and your losing the post it will be impossible for you to secure another appointment in a government office and as you are a young man I would not advise your insisting upon taking further leave but to join your post at present on the expiry of leave.

Troubles constantly arise from my holding Satsang and I have a mind to modify present procedure so as to avoid giving cause to jealousy on the part of others as well as the great want of respect hitherto shown towards our Superme Mother Radhaji Sahib by the members of the congregation. Under the circumstances it is doubly necessary that we should all walk in this path with great caution and regard for our worldly society as well as the religious superiors and brethren as also our worldly and religious interests and with this view I am of opinion that you should not go on asking for more and more leave but join your post as formerly arranged and await a suitable opportunity when our Supreme Father may be graciously pleased to facilitate your joining the Satsang without any difficulty.

With hearty Radhasoami from all,

Yours sincerely,
Salig Ram

(10)

Agra City, 19-7-87.

My dear Brahm Shankar,

Yours of the 17th received today. Glad to hear that you have cheerfully accepted my advice and made up your mind to join your post on the expiry of your present leave.

Don't be much afraid of mind. Place your full confidence and trust in our Supreme Father Radhasoami's grace and mercy and you will be helped on all occasions whenever you will implore for it. Continue to pray and ask for what you want and it will be granted to you by our most beloved Father when suitable opportunity offers. Any delay that occurs will be to your benefit and advantage. This is my opinion and I hope your past experience will enable you to judge whether or not the above opinion is correct.

I was sorry to hear of the demise of Prem Adhar's¹ daughter from one day's fever. Supreme Father's will be done. We cannot utter a word against it, though we sympathise heartily in the loss he has suffered and I hope after due consideration he will hold the same view himself.

With well wishes to yourself and family and Radhasoami from all, in haste,

Yours very sincerely,
Salig Ram

1 Parmartha name of Babuji Maharaj as given to Him by Huzur Maharaj.

(11)

R. S.

My dear Brahm Shankar,

Make move in all possible directions and rest contented with what the Supreme Merciful Father does for you.

If the members of your family have given their consent, you are welcome to bring your wife and children with you. It is very necessary to secure the goodwill of your brother as well as of your mother in all moves you make. When the things are clearly explained to them, there is no doubt they will make no objection to help you in furthering your wishes which will always be founded on broad principles of love and charity and conciliation and sympathy with all your connections.

Wishing you calmness of mind and ever increasing delight in your spiritual progress, and with affectionate regards,

Yours very sincerely,
Salig Ram

All your brothers and sisters heartily express their highest regard for you and desire me to convey to you their Radhasoami.

(12)

Radhasoami Sahai

Agra 12-12-87.

My dear Brahm Shankar Misra,

Yours of the 9th to hand. All right, but pray don't spend much on clothes. Remember Chacha Ji Sahib also, he should have a suit too of moderate cost.

Supreme Father mercifully watches you wherever you may be and His grace is always with you. Depend upon His mercy and Daya and you will always see His grace responding to your prayers and providing for your requirements according to His Mauj or Will.

Glad to hear that the members of your family have reconciled with you and are ready to help you to further your wishes. Now see what good has resulted from your going to Benares which you were inclined to put off again and again.

Glad to hear that your brother likes our books. This is all that you can expect from your kinsmen at least at present. They have no real wish to improve their spiritual condition and you should not force them to join you.

Praying for our Supreme Father Radhasoami's blessings upon you and your friends and relatives, in haste,

Yours sincerely,
Salig Ram

(13)

Agra 12-2-1888

My dear Prem Anand¹,

Yours of the 11th to hand. True, you must feel the separation keenly but there is something hidden in whatever our beloved Father does for us. The benefits are not so apparent at present but you will know of them by and by. Continue your prayers and

¹ Prem Anand was the Parmarthi name of Maharaj Saheb as given to Him by Huzur Maharaj.

longing for what you desire and our loving Father will grant your request in the manner and at the time most beneficial to you and your family. Don't be disheartened but place your full confidence in His mercy as hitherto and every thing will soon come off according to your heart's desire after a little patience.

Try your luck in the Educational Department in the mean time according to the information communicated to you by Jiwan Lalji.

Prem Pyari suffered much after your departure. There was no suffering but that she withdrew within from outer concerns as you saw her in Sikandra and to a certain extent insisted on leaving the body but was prevented from doing so by the entreaties of all around her. This state of things lasted for 3 days with short intervals. She is much better now. No pain but the sprained foot is as yet too weak for use. She is however likely to regain use of it in the course of two weeks.

With Radhasoami and affectionate regards from all to yourself and family and brother Prem Adhar and his wife and Prem Saran and Lalliji Sahib, in haste,

Yours sincerely,
Salig Ram

(14)

Agra 22-2-88

My dear Prem Anand,

Your letter received. Glad to hear that you and Babu Prem Adhar intend paying us a visit at the

Holi festival but pray don't bring any new clothes with you and your visit should be arranged if it be convenient and approved of by the members of your respective families, as they might naturally wish for the presence of you both at home to join in the annual feast and in this case their heart's desire should not be summarily disregarded.

All well here. Prem Pyari has begun to walk a little with the aid of a stick. It is hoped the little swelling and pain that remains will disappear by and by in the course of a week or so through the blessings of our Supreme and Merciful Father.

With Radhasoami to Mrs. Prem Anand and Mr. and Mrs. Prem Adhar and love to children,

Yours sincerely,
Salig Ram

(15)

Agra 14-3-88

My dear Prem Anand,

Don't be much afraid of your mind and Kal's doings. They as well as the spirit are watched by the Supreme Father and you must not fear any disadvantage accruing from their action. Yes, write to Shabd Adhar as soon as possible.

With Radhasoami to all of you, from myself and from all your brothers and sisters,

Yours sincerely,
Salig Ram

(16)

Agra 5-4-88

My dear Brahm Shankar,

Lalliji must understand that our all hope and trust lie in the mercy and grace of the Supreme

Father and we must bear patiently what He does for us. He is not unmindful of our interests, but we must at the same time keep Him in mind and look to His mercy for help and blessing in all matters. We should not forget or neglect our duty to Him which is to love Him with our heart as much as we can and remember Him in all our actions and works with implicit faith and confidence in His fatherly affection towards His children.

Old Shibboji who was suffering since 10 days left this mortal body about 1 P.M. on the 2nd inst. and was conveyed to the burning ground with ordinary pomp and show—2 sets of singers on instruments singing hymns before her coffin and 2 different bands playing music ahead of the procession. The procession left Panni Gali by Bazar route via Kotwali and the Fort at 5 P.M. and the music was kept up till we reached the railway station south and at 6-30 P.M. whence it was discontinued. I returned from the railway station to the Ghat and after bathing came home at 7½ P. M., whereas those who accompanied the coffin to the burning ground returned at 10 P.M. She was in full use of her senses till she breathed last and has ascended to a very high region which our Supreme Father has been pleased to assign for her abode.

Yours sincerely,
Salig Ram

With Radhasoami from all to all. My affectionate regards to Lalliji. All well at his house.

Remember me to Babu Madhav Prasad and his

wife and also to your wife and children, also to Babu Prem Saran.

(17)

Radhasoami Dayal ki Daya

My dear Brahm Shankar,

Your two letters to hand. Neither I nor your brothers such as Lala Jiwan Lal etc. approve of your accepting transfer on so small a pay as Rs. 60/-. The more so as the post is that of a subordinate clerk in an office where the work is always heavy and the clerks have also to attend on holidays and the head clerk is said to be a man of harsh temper.

In my opinion it is better for you to wait and to tell your deputy that the post offered by the Collector carries small pay with it and therefore you do not consider it advantageous for you to accept it but that the Collector may be asked to keep your application in view and to take you under him whenever there is better opportunity hereafter.

I think you will agree with us that the above opinion has been formed after a careful consideration of all the present and future circumstances with strong regard to your interests.

As regards your progress in spiritual advancement, I feel certain that the Supreme Father will never leave you unguarded wherever you may be and that His blessings and mercy will accompany your exertions in this direction whether you be here or in Allahabad. There will no doubt be a little apparent loss owing to your separation from daily Satsang but it will more than be compensated by the progress you will make internally in the purification

and exaltation of your spirit and mind. Of course the mind will show itself to you in its various phases but this is necessary in order to enable you to mark and observe its phases and then to adopt counter measures to defeat its object and thus eventually overcome all its attacks and snares and gain an everlasting victory. All this will not last long but so long as it is the pleasure of the Supreme Father to keep you there we must abide by His will cheerfully and hope for a better change by His grace and mercy.

While at Allahabad kindly see Lalliji every third or fourth day and help with your advice in all matters and also in writing anything important in which he may stand in need of your assistance.

With affectionate regards to you all and with Radhasoami from all your brothers and sisters to you, your family, Babu Madhav Prasad and family and Babu Prem Saran,

Yours sincerely,
Salig Ram

Agra 9-4-88

(18)

Agra 12-4-88

My dear Brahm Shankar,

Yours to hand. Please assist Lalliji in obtaining a medical certificate to enable him to apply for six months' sick leave and prepare his application accordingly.

With regard to your intention for coming to Agra as second clerk, Treasury Office, I repeat that taking into consideration the circumstances of your

family and your relatives in Benares, I do not consider it advisable for you to accept such a small pay for the benefit of your spiritual advancement when you can, through Supreme Father's grace, secure that advantage at home—I mean at Allahabad. It appears to me that if you stay where you are and visit Agra now and then, say quarterly, it would be quite sufficient as *the Merciful Father is always with you, and will shower His grace wherever you be. Monthly trips are too expensive and I don't approve of them now. Hitherto I did not object to them as I saw greater advantage in such visits, but now you and Madhav Prasad having thoroughly understood the principles and pros and cons of the sublime Faith you have adopted, there is no further necessity for so quick visits. You can now ask for grace and you will obtain it direct. A communication is now established between you and the Supreme Father and messages of prayers and mercy and grace can be exchanged without any obstacle in the way.*

No objection to Shabd Pyari coming with you next Sunday, if such a long journey can be conveniently undertaken by her at this advanced stage of her pregnancy but if not, she had better stay in Allahabad and she will see the Father internally there.

With affectionate regards to yourself, Shabd Pyari and children, Babu Madhav Prasad and his wife and Prem Saran and Radhasoami from all brothers and sisters,

Yours sincerely,
Salig Ram

(19)

Your letter to hand. Sorry to hear of the serious illness of your niece and mother but at the same time glad to hear that the patients as well as yourself and your sister are willing to abide by the will of the Supreme Father—and that He has mercifully shown such moves of favour and protection in the case of the patients as have convinced you of His watchful care for the salvation of the spirits of the patients and you all appreciate His mercy.

(20)

The Supreme and Merciful Father is with you and with them all ever watchful of your actions and the state of your mind and body—so rest assured of protection and mercy from Him at all hours.

I am also anxious to see you reside here but there is some delay in your object being attained and this delay will in no way prove injurious to your spiritual and temporal interests.

(21)

Your two letters to hand. Very sorry to hear of your niece's departure from this world. She was indeed very fortunate as she achieved a great deal in spiritual triumph over the matter. Supreme Father has blessed her spirit and taken her in His own lap.

(22)

Agra 4th May 1888

My dear Prem Adhar,

Prem Pyari's Arti ceremony will be celebrated on Sunday evening and the Bhandara will come off on

Monday morning. If you can easily obtain a day's leave, that is, for Monday, please come and join the ceremony but if not, better don't come as, if you come on Sunday morning and leave in the evening, you will be starting just at the time when the Arti ceremony will be about to commence and that will cause great regret to us all and yourself also and the money spent on railway fare will be uselessly spent.

I have written to Premanand also to join if his mother is doing well but not to bring his wife with him as it will not be advisable for him and his wife to leave at this time when his mother is lying in a precarious state of health and so soon after the death of his niece.

Prem Swarup has alone promised to come if he gets leave.

All well here. With Radhasoami from all to yourself and family,

Yours sincerely
Salig Ram

Radhaji Sahib arrived here yesterday from Faridabad.

(23)

R. S.

Agra, 17-5-

My dear Prem Anand,

Your 2 letters. I will reply to the questions involved in the first letter verbally when you come here. Are you coming alone or with your friends ? I don't wish them to be put to extra expense, if avoidable. As regards your brother's offer, I think, you should tell him that you will give him a decisive reply when

you see him. You can run up to him for a day and inform him of your wishes and ideas in the matter. My opinion is that you should wait for some time as yet, i. e., don't refuse the offer but tell your brother that you will wait for a few months more, and see if an appointment can be secured. If not, you will gladly avail yourself of his offer about the beginning of the next calendar or official year.

Don't be afraid of mind and its tricks. Centre your affections in the Supreme Father within and continue to try as much as possible and convenient to raise your spirit and mind in your practice. This will render the enemy weaker and weaker every day and all its flights and tricks will disappear gradually through the Supreme Father's grace and blessings.

Accept Radhasoami from all your brothers and sisters. With regards and remembrance to all,

Yours sincerely,

Salig Ram

(24)

With regard to your intention to perform an Arti ceremony at such a high cost I think it is not proper to spend such a large sum or the whole of what you have in your possession but if you insist on doing some thing I will not object to your spending altogether 200 rupees but nothing more than this amount or if you can wait till some other opportunity so much the better, as you had already performed a similar ceremony in November last.

(25)

I have noted your complaint of the overpowering strength shown by your mind since your departure.

As already remarked by you, the Supreme and Merciful Father watches you everywhere and through His grace protects your interests. Let the mind show its propensities as it may but the overpowering grace accompanies you always and everywhere and it will impart to you sufficient strength to eventually control the powers of mind and senses.

(26)

R. S.

Agra 4-7-88

My dear Prem Anand,

Your several letters to hand. Glad to hear of your expectations. Hope your wishes will be realized through the mercy of the Supreme Father.

Sorry to hear of the entire failure of your mother's health. Yes, the end seems to be near. She has acquired much during her illness and will have high abode. Your action in initiating the female members of your family is approved. You should instruct them how to repeat the holy name Radhasoami.

We here also are anxious to see you soon. All join in offering you and family hearty Radhasoami.

With kindest regards to all and every one,

Yours sincerely,
Salig Ram

(27)

Agra 4-7-88

Radhasoami Dayal ki Daya

My dear Prem Anand,

Your three letters to hand. Glad to hear that your leave has been sanctioned. I regret to know that

your mother is fast progressing towards the eternal abode. The signs forebode her early journey to the kingdom of Bliss. I have however the satisfaction to understand from your letter that she is doing well within and does not now care about anything except the Supreme Father. This is great kindness and mercy shown her by our beloved Master. Of course, you should stay in Benares, as long as your presence is required there to perform the funeral ceremony, should your good mother pass away soon.

If the mind leads you astray, you should on your part endeavour to fix your attention a little more strongly in Radhasoami Form and offer more prayers within yourself in a few chosen words or lines of our holy books. Recollect what our Supreme Father says so mercifully in this line

सहेली मत तू मन में हार ।

दिखाऊं जग का वार और पार ॥

and the following lines.

And He will keep His word and help us all in our journey towards the heavenly regions. You should also weigh carefully the movements of your mind and see whether or not some of them have for their object your immediate or some distant benefit spiritual or temporal for, in the present circumstances of your life, both have to be guarded by the loving Father though the former more strongly than the latter. If your daily devotion does not in any way suffer from the awkward movements of the mind, you need not be too uneasy, though a little care and watch should invariably be exercised, to prevent its gaining ground further extending its encroachments. Under any circumstances remember the Supreme

Father with strong degree of love and affection and He will impart you strength to overcome the opposite influences.

With kindest regards to yourself, your wife and your sister and children and all,

Yours sincerely,
Salig Ram

Your brothers and sisters offer you their hearty Radhasoami

(28)

My dear Prem Adhar and Prem Saran,

All well here. Very glad to hear of the birth of the child. Supreme Father will bless him with long life and prosperity. Prem Anand is at Benares, his mother still suffering but progressing well spiritually. Radhasoami,

Yours sincerely,
Salig Ram

(29)

R.S.

Agra 11th July, 88

My dear Brahm Shankar Misra,

Your 3 or 4 letters to hand. Your mother is advancing spiritually during these days of her illness. It is a sort of lesson to you and the members of your family to see with your own eyes how the spirit shows its powers when the body is inactive and what progress onwards can be made by our spirit, when the influence exercised by the flesh ceases or is subdued. No matter whether she takes any food or not. She acquires her strength from the spiritual force which reigns predominant in every human being,

but does not or cannot show itself so vividly until the flesh or body is strong and exercises its lower influences, every day's delay is in truth beneficial to your mother's spiritual health and advancement, though it is tiresome and unpleasant to others who have to watch her during her illness. Don't therefore be impatient but wait patiently the day fixed by the Supreme Being for her departure from the bondage of the body. If your leave is spent, no matter. You can apply for and obtain further extension if necessary. I quite understand the cause and object of your impatience but as this is the last service you can perform to your good and loving mother, you should render it cheerfully the more so as it would result in the sublimation of her spirit. Your presence is more soothing to her than that of any one else and therefore it will not be advisable for you to leave Benares until she continues in such a state of health. You will not be merely doing service but acquiring great benefit from your observation of her condition for the advancement of your own soul or spirit. Again not only yourself, but every one of your family will be benefited to the extent he will eagerly and inquisitively watch her progress towards the source of our spirits.

With kindest regards for your good mother, sister and Shabd Pyari and love to children,

Yours sincerely,
Salig Ram

All join in offering their Radhasoami to you, Shabd Pyari and children, also to your sister.

(30)

R. S.

Agra 18-7-88

My dear Prem Anand,

Your 3 letters to hand. Very glad to hear of the spiritual progress made by your good mother. She is indeed very fortunate. The Supreme Father is indeed showering grace upon her. The delay in her leaving the mortal frame is fraught with great advantage to her. Her spirit is being raised higher and higher and it is intended that she should be able to retain her position there and while living, enjoy the kindness and mercy shown her and leave this world and body without the least desire to return to it again and be at the same time firm and strong in her faith as well as capable of retaining what she has gained. What could be done for others in years, she is reaping that advantage in days. I am further glad to hear that you are also proceeding well with your practice.

Let the mind play its tricks but it can do you no harm. A little playful exercise is required to extend the spirit power to all parts of the body after it is withdrawn at the time of practice, but the usual watch and control should be kept up otherwise if the string be let loose, you do not know to what distance it might drag itself.

I went to Radhasoami Gardens with Lala Pratap Singh and our Supreme Mother Radhaji Sahib and stopped there two days returning yesterday.

I enclose two short Bachans for your information. Cannot write more for want of time but will do so again in my next.

With well wishes for your and your family's spiritual advancement and kindest regards and Radhasoami from all your brothers and sisters to yourself, Shabd Pyari, your mother, sister and children,

Yours sincerely,
Salig Ram

(31)

Agra
22-7-88

My dear Prem Anand,

Your 2 letters to hand. You must have received mine by this time.

Glad to hear of the exalted spiritual condition of your mother. The Supreme Father is indeed very kind to her. You should not be sorry if she does not take any food or medicine at any time. She can acquire sufficient strength from the spiritual source for her maintenance in her present condition which is being changed for the better by the grace of the Supreme Father from time to time. With regard to your leave I think you should consult your brother and your mother and if they wish you to obtain more leave, you should send up your application as proposed by you, desiring your official superior to sanction it if not objectionable. It is necessary that the advice of the above parties should be obtained in the matter of leave and attended to. You have of course my permission to apply with the condition above underlined.

With kindest regards to you all and Radhasoami from all your friends here,

Yours sincerely,
Salig Ram

All well here. Guru Purnima will be celebrated tomorrow. Your parcel of sweets will be welcomed.

(32)

Your letters to hand. Yes, go to Benares as proposed and don't be hasty for coming here. Come when you find it convenient. Consult your brothers also about your intention for taking leave. Could you not return to your post after the expiry of leave if it be considered expedient to do so? This point should be made clear and you should have the option to join your post or resign it as it may suit your circumstances. If one year be too much better propose to take 6 or 8 months' leave only and this could, I think, be extended if required.

(33)

R. S.

Agra 30-7-88

My dear Prem Anand,

Your two letters to hand. Your experience and observation with regard to the purification and elevation of mind are quite correct. All right about leave application.

People here are also very desirous of seeing you. You are authorized to instruct D. Shankar and niece and any others who ask your advice in the principles of Faith to any extent you think proper.

Do it in the name of the Supreme Father Radhasoami.

Kindest regards to every one and Radhasoami from all to all.

Yours sincerely,
Salig Ram

(34)

Yes, I understand fully the anxiety and impatience under which you must be labouring in Benaras to come here. But wait the time appointed and, through the grace of the Supreme Father, every thing will come round.

(35)

Translation

R. S.

**Beloved of Radhasoami, Adorned with Shabd,
My dear Babu Madho Prashad ji Saheb !**

With abundance of Daya (Grace) from His August Graciousness, and hearty Radhasoami from me, be it known that a parcel, containing Sweets and Dalmoth, has been despatched per passenger train as per enclosed Railway Receipt. The parcel contains Dalmoth and three packets of Reori. They may be divided amongst yourself, Prem Anand and Prem Saran. Loose sweets may also be divided. Prem Anand's communication has been received. I am glad to learn that reconciliation has been effected between him and his brothers. In future, be cautious not to cause annoyance to any friend or relation, without any particular reason for it. In concord, the other party will be benefited, while discord will be disadvantageous to him and distressful to you.

In short, so long as dealings with the worldly people have to be maintained, try to please them, and show consideration to them as far as possible, and without detriment to your interests. This will do good to all concerned.

Radhaji Maharaj arrived here, from Mathura, on the night of the 2nd instant. Her Graciousness was accompanied by Lala Pratap Singh.

Rest is as usual. The Grace and Mercy of His August Graciousness Radhasoami Saheb are on you and others in ever increasing measure. All Satsangis and Satsangins are sending Radhasoami greetings to you and Surat Pyari.

Please inform when Prem Anand is blessed with a child, and also about the health of Shabd Pyari and dear Gullu, when you hear the good news from Benares.

With plentiful of Daya from His illustrious Grace, and Radhasoami greetings from all, to Prem Anand and Prem Saran, and blessings to children and the newly born,

Humblest of the humble,
Salig Ram

4th September 1888

(36)

I was sorry to hear of disagreement between yourself and your brothers. If they are the aggressors, you should still give in and bring about reconciliation. No attempt should be made at separation. If they insisted on your shaving yourself, you should have complied with their request, when you saw them and others obstinate in their requests. These people are ignorant of your Faith and its principles

and consider you either insane or foolish in having adopted the Faith and so strictly acted up to its principles.

If they are no friend of you, you should avoid to make them enemies, because in your present circumstances you stand in need of their help and assistance in many ways.

You should carefully perform the duties of your post in Allahabad and do not ask for any more leave, until you get order of appointment to the new post that has been promised to you.

(37)

All right about your case. It is hoped our beloved Supreme Father will grant you your humble prayer for location in Agra.

I am extremely sorry to tell you that my cousin poor Chunni Lal alias Battu Lal, Inspector of Post Offices, Jhansi, died there a sudden death from fever on Friday evening the 7th inst. He lost his wife three months before. His death has given us all a great shock and shown how little reliance can be placed on our life in this world. He was very anxious to come and had either applied for leave or was going to send his application, when death overtook him.

(38)

It will be more beneficial for her spiritual progress to visit Agra when you are permanently settled here, and I am glad she has accepted the advice given her by you and your brother.

(39)

R. S.

Agra 22-10-

My dear Prem Anand,

Your three letters to hand. When you see the L.G. and tell him that you want Agra and no other station, that will be tantamount to your refusing any promise or offer he might make and that will vitiate the object of your visit and that of your brother's reference to him on your behalf. Why not then ask for a higher post such as Sub-Inspector, or Head Mastership in the Educational Department in the Agra Division, on the score of your health and a word from L. G. to Mr. White will be sufficient, I think, to enable you to realize your object. As regards the particular station, leave it to be settled with the Director. This, I think, will suit you and this is the only opinion that I can offer in reference to your circumstances and in due regard to your aim and desire.

I am glad to find that Kali Babu and family put up with you and they went fully satisfied as appears from the letter to me just received.

Yes, there will be some difference between your state of mind here and there but never mind. It is necessary at least at present or for some short time to come that there should be short separation to enable you to judge of the progress you are making and then to try to remove the cause of difference as far or as much as possible with the help of the grace of our beloved Supreme Father.

(40)

R. S.

Agra 26-10

My dear Prem Anand,

Here is Babu Lal Behari Dutt, one of Huzur's devotees, who came in from the Hoogly district a day after the departure of Kali Babu and others. He knows Persian and Hindi and has been initiated in the mysteries of our Faith. Though old and advanced in age, he is persevering in his object of obtaining salvation, through the grace of the Supreme Father Radhasoami. He now goes home and on his way intends staying two days at Allahabad to see the place and bathe at the Tribeni Ghat etc. Will you please accommodate him and look to his comforts during his short stay.

Yes, your love for Satsang is great and I have every reason to hope that our most Merciful Father, through His mercy and grace, will sooner or later grant your request.

With well wishes to you all,

Yours sincerely,
Salig Ram

(41)

The delay is, of course, tedious and troublesome though as you say there is some hidden benefit in it.

Please take care that you do not spend much money on the clothes that you have ordered. Both of them should be of ordinary make and cost moderate sum, otherwise they won't be often used by me.

(42)

R. S.

Agra 8-11-88

My dear Prem Anand,

Your letter to hand. I must say I do not approve of so much money spent on clothes. I will advise to have all the articles prepared in Agra through Babu Jiwan Lal, after you have consulted me on your next visit. There is no hurry. Every thing can be made ready in course of a week. With regard to the Pitambar you can order one in Benares on your return to Allahabad after seeing me. Another for Radhaji Sahib can be ordered at the same time. The rest of the clothes can be prepared here according to your instructions under Babu Jiwan Lal's supervision.

Your sister-in-law has sent another letter expressing her readiness and impatience to visit Agra. After reading it over to Maharaj Radhaji Sahib, a reply is this day sent permitting her if your brother Pandit Laxmi Shankar grants her permission with pleasure. She says in her letter that she will pay another visit when you come here with your family.

Hoping you and family continue well, with kindest regards and well wishes to you all, Shabd Pyari and children,

Yours sincerely,

Salig Ram

Remember me to Babu Madhav Prasad and family and Babu Prem Saran and family. Accept Radhasoami from all brothers and sisters.

(43)

Yes, you are quite right in finding some difference in the condition of your mind when here and at Allahabad but this discovery will have the effect of your exerting yourself more and more towards the purification of your mind and the sublimation of your spirit in accordance as the mind is freed from the temptations of this world, also of inducing you to pray more strongly and heartily to the Supreme and Loving Father for a change which will enable you to enjoy the pleasure of the holy Satsang every day. I also join with you in your prayer to the same effect and implore mercy for the change being brought about as soon as His grace and kindness consider it proper to grant.

(44)

R. S.

Agra 19-11-

My dear Prem Anand,

Your letter to hand. I have already prayed to Huzur Radhasoami Dayal on your behalf. There appears to be some delay still.

The number of pieces of the new style has gone up and perhaps 2 or 3 more will be added. After this I shall compose the remaining 2 Nam Malas and then stop composing any more just now.

Your Bhakti won't suffer in any way by the distance which intervenes between you and the Satsang held here.

With best regards to all and good wishes, in haste,

Yours sincerely,
Salig Ram

(45)

R. S.

23-11-88

My dear Prem Anand,

Your two letters to hand. The description you have given of your state of mind during devotional period is all right. It shows how the Supreme Father Radhasoami takes care of you. You should of course regret the tricks that are played by mind but at the same time understand that they are to your advantage in your present state of progress. The loving Father will gradually vouchsafe further grace and mercy as He finds time and opportunity and exalts and expands your capacity to receive and enjoy the grace so conferred. Nevertheless you might continue to ask now and then.

Shabd Pyari can commence her devotional practice after 3 months from the date of confinement. She should proceed gradually, that is to say, the time should be increased to its former limit gradually.

All well here. With kind regards and Radhasoami from all here to yourself, Shabd Pyari and children, as also to Babu Madhav Prasad and Babu Prem Saran,

Yours sincerely,
Salig Ram

(46)

I duly understand your anxiety to come here and benefit by the presence of the congregation and our Supreme Mother here and I pray with you to our most Merciful Father to grant you your prayer.

(47)

R. S.

Agra 22-12-88

My dear Prem Anand,

Your two letters to hand. I shall communicate the contents of Pandit Laxmi Shankar's letters to his wife this evening when she comes here and let you know her reply tomorrow.

Chachaji's anger, as you know, is short-lived, but the effects produced by it do not appear to be attended with much good results.

Your sister-in-law, of course, comes every evening. She twice or thrice came during the day and this seems to have displeased Chachaji.

Your sister-in-law is very anxious that you should come up with your family as this will give her an opportunity to live here with you for some days. She will of course continue to pay her respects daily to Radhaji Sahib by calling at Chachaji Sahib's house once a day at convenient hour. This will leave no room for Chachaji to be displeased or annoyed. With regard to your leave, I may say the Oracle seems to me to require you to stay for the present where you are, but if you really feel distressed and unable to work, the only plan that can be adopted to meet this difficulty is that you should apply for leave on medical certificate. This certificate I believe you will be able to procure from your Civil Surgeon. You can further tell him that you wish to place yourself under the treatment of Dr. Wilcocks, your late family doctor. If you can get a certificate and then obtain leave through the recommendation of your official Superintendent so

much the better. But if there be any hitch in procuring the certificate, you should, I think, keep quiet for the present and move in the matter some time after. Do not disclose your mind to your official Superintendent until you get the required certificate.

Yesterday your sister-in-law celebrated her Arti of Radhaji Sahib accompanied by Bhandara and distribution of Dohars to the Sadhus. Every thing came off nicely and without any hitch. Your sister-in-law and her daughters are very hard working and have a good deal of affection and love for the Supreme Being, which actuates them to do all sorts of menial services with their own hand, to the great astonishment of all around. I hope they will soon reap the fruit of their labours and feelings of love in the bestowal of grace and mercy for their spiritual exaltation by the Supreme Father.

With well wishes and kindest regards to all,

Yours sincerely,

Salig Ram

Remember me to Babu Madhav Prasad please.

(48)

In continuation of yesterday's note, on re-consideration, I think you had better try to conform to the direction of the Oracle and await the will and pleasure of the Supreme Father at Allahabad, instead of taking leave and coming here. There is something beneficial for you in the delay. Your internal progress is made certain and sure and other advantages gained internally. So have a little patience and exert yourself to abide by the directions contained in the Shabd at the page referred to.

(49)

R. S.

Agra 8-1-89

My dear Prem Anand,

Your two letters to hand. A packet of "*khas parshadi*" is sent to-day.

Yes, I understand what you say about your weakness. You can easily imagine that to restore equilibrium the mind must think of some thing worldly to bring the spirit down. Of course your after-regret for your weakness is sincere and must continue in order to restore the mind current to its proper place and such a state of things must continue for the present but it will gradually vanish or disappear as the mind acquires more and more strength from increased belief and affection for the Supreme Father and sincere indifference and abhorrence to the objects of sensual pleasure. At present the affection for such pleasures is hidden or concealed. It is only made manifest, when your spirit and mind are raised a little. Don't therefore be disheartened. It is the effect of the increased grace and mercy. You are ever in the Supreme Father's lap and under His mercy's special care and protection. Your heart must be cleansed and this is the process whereby all filthy desires and affections are discharged like bodily eruptions, when the blood within is not clean.

With kind regards to your family members and Radhasoami from all, in haste,

Yours very sincerely,
Salig Ram

(50)

R. S.

Agra 17-1-89

My dear Prem Anand,

Your 2 letters to hand. You should await cheerfully the Supreme Father Radhasoami's will and pleasure. If He considers it advantageous for you to bring you here, He will mercifully sanction your transfer, otherwise let the expected appointment go and remain where the Father wishes to keep you for the present. He knows best in what consists our advantage, whereas our mind is liable to err in making an estimate of good or evil results from works or acts or changes of our own production or imagination.

Should by the grace of our most beloved Supreme Father, the new appointment be offered you, you will then come up here otherwise stay where you are and work on cheerfully there till the Supreme Father wills a change of place.

All well here. My kind regards and Radhasoami from all,

Yours sincerely,

Salig Ram

(51)

R. S.

Agra 8-2-89

My dear Prem Anand,

Your letter just received. It has been suggested by Lala Pratap Singh that the quotation from Persian writings of Mohamedan Sadhus as well as from Bible

in evidence of the great importance and efficacy, for salvation, of the holy Shabd or Word should also be included in the "Bachan" to be published in Hindi. My intention was to include the former in the Urdu version and the latter in the English version, but he says that their translation if included in the Hindi will also be very useful. I shall therefore translate the said passages and send you a copy in 2 or 3 days to be included in the manuscript copy before its despatch to Mehtaji at Benares. Please wait for this paper before sending the manuscript to the press.

Trusting you all continue well With well wishes for your spiritual progress,

Yours sincerely,

Salig Ram

Accept Radhasoami from all your friends here. Wait patiently and see how our gracious Supreme Father helps you in obtaining the object in view.

What Babu Madhav Prasad says is true, but arrangement will be made to alleviate the difficulty as far as possible.

(52)

Radhasoami Dayal ki Daya

Radhasoami Sahai

My dear Babu Madho Prasad Saheb,

Radhasoami. I have come to know from Pandit Brahm Shankar's letter that you do not like to put up in the Panni Gali house. I, therefore, desired to allot you and your family the big room having double roof. It also has a separate kitchen attached to it. On the open space, adjoining the big room and also

on the one where Satsang is held in the summer, there are privy and bath-room. There would be no inconvenience to you and your family. But there is one hitch in this arrangement. For the last week or ten days, Lala Pratap Singh Saheb is very much displeased with this Satsang. Although it so happens once in a month or two, this time he is over-excited. Yesterday, in the Satsang and the general congregation at his house, he vehemently used very intemperate language and harsh words about this Satsang, Satsangis, Satsangins and Sadhus. As far as possible, I do not like to give the least cause of annoyance and displeasure to the members of the holy family. For the last few days Lala Pratap Singh has been holding his separate Satsang. In order that his Satsang may flourish, I wish to stop, for some time, the Satsang held at my place. This would remove the cause of his displeasure and annoyance. Besides, there are quarrels and differences among Satsangis and Satsangins, due to which I feel very much vexed and annoyed. It, therefore, seems advisable to stop the Satsang for the time being. Sadhus would attend Satsang in Soami Bagh. House-holders would join the Satsang held at Radhaji Maharaj's. And Sadhus, if they so wish, may come to the town and join the Satsang arranged by Chachaji Saheb and held under the benign presidency of Radha Ji Maharaj. I wish to keep myself aloof from the disputes connected with Satsang. I have written this for your information so that you may yourself see how very unpalatable and unpleasant would your putting up at my residence be to Chachaji Saheb. However, if you put up at Lala

Jai Narain's house in Panni Gali, adjoining the houses of Purohitani and the deceased Sono Bhabo, it would not be convenient for you to come to my place every day, and even if you visit my place once in two or three days, it would create much complications. You too will be subjected to reproof and sarcastic remarks. And he would be still more displeased with me. Hence, in my opinion, it would be prudent if you get your leave cancelled, and postpone your visit for the present. This will suit me, and you would also be spared botheration, as there would be no occasion for quarrel and displeasure. If cancellation of leave is not practicable, you should agree to stay in Panni Gali. You may however visit my place as frequently as you like, but as regards dear Surat Pyari and your revered mother they should come only rarely. They may daily join Chachaji Saheb's Satsang. This arrangement would be less troublesome. You may yourself decide the proper course and act accordingly. Cancellation of leave would be the best. You may come here in April on the occasion of the Bhandara or after the festival of Holi. You may refer to me before leaving for this place. If after the festival of Holi it is opportune I shall write to you. If by the time Prem Anand is transferred, both of you may come together. In short, present is not suitable for your visit.

Radhasoami and blessings for advancement in Bhajan to all,

Humblest of the humble,

12th February, 1889

Salig Ram

(53)

INDIAN TELEGRAPH

To	From
Babu Madhav Prashad	Rai Salig Ram
Accountant General's office	Agra

Pratap Singh's behaviour still more intemperate.
Don't come.

ALLAHABAD CITY 12-2-89

(54)

INDIAN TELEGRAPH

To	From
station Allahabad	station Belanganj
To	From
Babu Madhav Prashad	Salig Ram
Accountant General's Office	Agra

Act according to your family's advice regardless of
my letter and telegram, welcome to my quarters.

ALLAHABAD 13-2-89

(55)

R. S. Agra, 13-2-89

My dear Prem Anand,

I wrote yesterday to Babu Madhav Prasad about Chachaji's intemperate speeches and behaviour which have quite astonished me and which I intend treating with silence. He seems to have collected since months in his breast curious ideas on religious assumed

and presumed, which he has bethought himself were at some time or other uttered or introduced by me with the object of effacing or throwing in the background our Supreme Father's name or position or attracting towards myself your relations of Benares etc., who come to pay their respects to Radhaji Sahib alone. The words used by him were worse than those uttered by vulgars and show clearly his internal spirit and disposition. I have never trusted his external respectful conduct or demeanour for I always noticed a strong spirit of jealousy and venomous rancour harboured in his breast. But my endeavour has been to give way and take no notice of his words and on the other hand for the sake of my beloved Supreme Father to give this queer gentleman no cause for offence or in any way lower his dignity amongst the members of the Satsang and thus I shall continue to act notwithstanding all the affronts and slurs he tries to shower and hurl upon me. I advised Babu Madhav Prasad to postpone his coming as his arrival here and his family's attendance daily at my quarters will further add fuel to the fire already raging in Chachaji's breast. Again if he were to put up with me that might lead to still greater complications such as threats of excommunicating your friend Madhav Prasad or otherwise maltreating him, for Chachaji's actions apparently seem uncontrolled by any principles or regard for any one.

Yesterday I heard that Chachaji was again hurling his inelegant and inconsiderate charges against me at the Guru Dwara with greater vehemence than day before yesterday. So I sent a telegram to Babu Madhav Prasad not to come. After Satsang at my house at

night I thought Babu Madhav Prasad might feel pained at my asking him to postpone his leave and departure. I therefore sent another telegram at 10½ P.M. telling him to act according to his family's advice and if he wished to put up with me he was welcome to the quarters.

I now write to you to tell Babu Madhav Prasad to consider all the circumstances well before he comes and so far as possible persuade his wife to stay in the house selected for him in Panni Gali. This will be satisfactory to the opposition party to a certain extent. As regards himself, he could stay with me for any length of time during day and night. His family cannot avoid calling at Radhaji Sahib's quarters and being invited there now and then, and must therefore keep peace with them. At present the house is full as Lala Sujan Singh and Lala Pratap Singh's three daughters-in-law, grand daughter and children are all here and will stay a month or two.

Glad to hear of your doing well in your practice. The mind cannot be so easily subdued. It will continue to play its tricks and trifles for some time to come, but there is no fear as the protecting hand of the Supreme Father is always ready to help you or to raise you whenever you happen to fall before the enemy.

Yes, this religion is the Supreme but there are very few in the world really anxious to enquire about their own self and their Father from whom they have sprung and much less ready to give up or partially sacrifice their worldly desires in return for perfect salvation of their soul. We must therefore consider ourselves very fortunate and feel grateful to

the Supreme Father for the mercy He has shown in creating or granting a spark of His own love in our unclean breasts.

With well wishes and remembrances to all and Radhasoami from all the members here,

Yours sincerely,

Salig Ram

(56)

R. S.

Agra, 15-4-89

My dear Prem Anand,

Your three letters to hand. Glad to hear you are proceeding well with your spiritual practice. The pain of separation you feel so much might be found at some time very severe, but please bear it, my dear and beloved friend, a little patiently at least for the present. Such seems to be the will and pleasure of our Supreme Merciful Father, who is showering grace upon you to the highest degree in comparison to all the rest and whose mercy is watching you, wherever you be for some time to come.

Wait and see what your brother can glean from Mr. W. If the information be not to your purposes, resign yourself to the Supreme Will which abounds in grace for you and which will more than recompense you for the supposed loss of company in different other ways.

Won't you ever think of applying for leave without pay at least at present or until you receive the Supreme Father's permission nor borrow money from any one.

I am sorry to hear that you are already in debt. Please let me know what money you owe to your sister and what interest you have to pay. Don't conceal this information from me please.

With kind remembrances to Shabd Pyari and children and prayer to the Supreme Father for your advancement.

Your sincerely,
Salig Ram

(57)

Glad to hear of your experiences and the benefit you are deriving from your practice and the disturbing influence you meet in your way. All this point out to the great mercy and grace which are being shown to you by our Merciful and Kind Supreme Father and I hope you will continue to merit them in a larger quantity and to a greater extent hereafter.

(58)

R. S.

Agra, 3-5-89

My dear Prem Anand,

Your 2 letters to hand. I do not approve of your accepting Second Mastership at Agra and giving up your appointment of Rs. 120/- in the Accountant General's office. Why not as previously ordered by Huzur Supreme Father : —

“Dur ragoon Satgur ur dharun” etc.

दूर रहूँ सतगुरु उर धारूँ

Have a little patience and await His Will. I say it is not advisable for you to come and take quarters here in these days if not willed by the Supreme Father.

Go on with your practice as you can at Allahabad and visit Agra every second or third month. There must be some reason for your request not being complied with at present and this reason though not known to us must be fraught with some advantage for you. Do not therefore be acting in hurry.

With regard to your own and Babu Madhav Prasad's enquiry I may now tell you that ever since the objection raised by the opposite party, I have been making up my mind to stop all outward activities etc., and this has been done here, i. e., the practice of kneeling, putting garlands on my neck, taking Prashadi, etc., has been put to a stop since your departure.

Indeed, many of our people spoke in very disrespectful terms of Huzur and almost all lost the regard due to our Supreme Father and Supreme Mother. Lala Pratap Singh, I think, was quite right in raising the objections he did, though the manner in which he spoke and tried to charge me directly with all these bad results, was not good or courteous, still he spoke all truth. I would have stopped all these practices at the time but as Babu Madhav Prasad came here on special leave, I did not like to cause discouragement. By the way our people speak of Huzur and me—they indirectly or directly ignore the Supreme Father, whereas I have told you and others 30 times that He is the sole master and we are all His servants and children. I have been only doing the service allotted

to me but people have misunderstood or misinterpreted the meaning and object of my lectures. Think a little that without the grace and mercy of the Supreme Father, who is all in all and resides in the innermost part of your heart and mind or brain, nothing can be done. He must be worshipped, contemplated, loved and respected by all as the sole master. He still looks to His children's welfare from His topmost residence and can descend in human form at pleasure. We all went wrong a great way in ignoring Him or identifying Him with me and this mistake should be rectified. He is our Supreme Father and I must be regarded as an intermediary but all homage and love should be paid to Him direct internally as by His kindness, communion is already established between Him and yourself. The Parshadi system having been discontinued, your Prashad letters will also be stopped shortly. I intended to speak all this to you before departure, but as my son was going the same day and finding you rather sorry I avoided telling you all this. For such reason or other, I avoided speaking to Madhav Prasad also on the subject.

Great storm has been raging all round in consequence of all people concentrating about me and it is time to try to restore peace and calmness at least for some time to come.

With best regards,

Yours sincerely,
Salig Ram

I would repeat that we should all adore and love the Supreme Father jointly and severally.

The objections to the present practice are very serious and I explained them one day to Babu Madhav Prasad and he agreed with me in thinking that something should be done otherwise there will be no end of gurus styling themselves Radhasoami and the result will be quarrels and dissensions and disunion all round which will eventually ruin the cause of this lovely and sublime Faith.

(59)

Your two letters to hand. I am sorry to find that you are indebted to such a large extent.

Please take care not to borrow a farthing more. I have for the present stopped the Arti ceremony and you and all should take note that no dress of any value whatever will be accepted until further notice. When you come don't prepare or bring any Prashad with you. You can purchase anything you like on arrival here. Nothing of the value of more than -/8/- will be accepted for the present. You should regulate your expenses so as to prevent the necessity for further borrowing. Your observation regarding the mind and its disturbing influences and your line of conduct on such occasions are all right.

Wait and see what our Supreme and Gracious Father wills. It will be to our best advantage.

(60)

Agra, 13-5-89

My dear Prem Anand,

Whatever you say may be right but you should remember that our Father or Supreme Father Radha-

soami is with us and shedding blessings upon us. He cannot be set aside under any circumstances for He is the sole master of all and all saints are His sons and so are all human beings, but they know Him not. If you look upon me as His servant, an unworthy child, it will be alright or if you look upon Him as the Supreme Father as others of your brethern do, it will be the same thing.

With best regards to all, in haste,

Yours sincerely,

Salig Ram

My humble respects to Radhaji Sahib.

(61)

R. S.

Agra, 1-6-89

My dear Prem Anand,

Your 2 letters to hand. Whatever you say about the state of your mind is all right. But exert yourself and eventually you will overcome all obstacles through Supreme Father Radhasoami's grace and mercy. Whatever is being done is through Huzur's Mauj and Daya and the result thereof will never prove disadvantageous to you or to any one else.

Since your departure, I have discontinued the Satsang at my quarters. All the Sadhus now carry on the Satsang at the shrine in the Garden under the presidency of Mahantji and all laity-men and women at Supreme Mother Radhaji Sahib's quarters under the presidency of Lala Pratap Singh Sahib. I only sit

in my big and visitors' room for an hour or two during the day and two or three hours in the evening. I now wish to devote as much of my time to internal practice and work as I possibly can and have instructed others to do the same if they like.

Please tell the writer that I regret it is out of my power to interfere as Prem Bhari does not seem to pay any regard to my advice. If you think proper write a few words to Prem Bhari that she cannot expect to advance in spiritual practice (if she cares for it) until she alters her present course of conduct, i.e., until she learns to be more considerate and thoughtful of the requirements of those entrusted to her care and more obedient and conciliatory to her husband and that this is the last piece of advice I give her as I will say no more hereafter.

With best wishes and remembrance to all,

Yours sincerely,

Salig Ram

(62)

I can say nothing with regard to these quarrels. Those who profess our Faith should endeavour to dispose of such matters as amicably as they possibly can amongst themselves without reference to us.

(63)

Whatever you say about the mind and its tricks and snares is all right but as I have often observed, you should rest assured of the Supreme Father's mercy and grace which watches and helps you at all times.

You and every one naturally desire that your state of mind should be such as to be always calm and quiet and full of affection and love for the Supreme Being, but if such a condition were granted it would prove a bar to your advancement, because then there will be no desire for further onward progress.

(64)

R. S.

Agra, 25-6-89

My dear Prem Anand,

Your letter to hand. Your request is right but you should understand that such strength as you ask for cannot be given at a time. The organs concerned being very delicate and most important will acquire the habit of working with less spiritual power than hitherto in course of time. It depends upon its natural power and construction to undergo the change necessary for the growth of spiritual power in your practice and as far as I am aware it will take some time before the object you have in view can be accomplished and this delay should not cause much uneasiness to you. Of course a little anxiety is necessary but too much of it might cause despair and hopelessness which should be carefully avoided. Grace is always with you and the stronger your affection the easier the task before you, but even then the result expected will be obtained gradually, not very slowly but as quickly as is compatible with the welfare of your constitution and your business and the surroundings etc., at present. Every thing is already by the grace

of the Supreme Father adapted to your high spiritual interests and you should not therefore be dejected in your spirits but fight on and pave your way out with full assurance of success through the mercy and blessings of the Supreme Father.

With best wishes to you all,

Yours sincerely,
Salig Ram

(65)

Till that time, go on with your office work as you best can. Your spiritual practice may be continued as usual but without much physical effort for immediate and rapid rising of the spirit to the higher regions. The Supreme Father, as I have told you again and again, is watching you always and showing His grace and mercy beyond what you ask and will continue His blessings accordingly as it suits His pleasure and your requirements.

With kind regards and best wishes from all,

Yours sincerely,
Salig Ram

(66)

Glad to hear you are progressing well. Your stay at a distance is a fruitful source of grace and mercy in these days. The all-kind Supreme Father is watching you and all and is showering His mercy upon you in particular. A time will come through His grace when you will have the pleasure and benefit of the Satsang but until this time approaches,

great mercy is being shown to you towards raising your spiritual status.

I am glad that your elder brother has disapproved or at least not given his consent to the Press arrangement proposed by you and your second brother. I did not like it as I thought it would eventually lead to our using our utmost efforts perhaps by the sale of religious tracts to increase its income and that plan I wholly disliked and disapproved.

Be patient and await quietly what the Supreme Father does for you and others concerned in the matter. Yours and Lala Raj Narain's case is similar and he also wishes what you so heartily desire.

(67)

My dear Babu Madhav Prasad Saheb,

Please tell Prem Anand that there is no bar to his joining the Bhandara, but, as for performing Arti and offering dress, such is not the Mauj at present. As for Prem Pyari's Arti about which you spoke to Guru Dayal Sahai, only the recitation of a few Arti Shabds was held. There was no regular Arti. An old dress from the ward-robe was put on at that time. He should have patience for some time. When it is the Mauj of His August Graciousness, such ceremony will again be held. At present, what is being done is alone proper.

Humblest of the humble,
Salig Ram

Radhasoami from all to all.

Salig Ram

(68)

R. S.

Agra, 14-8-1889

My dear Prem Anand,

I am glad to hear of your doings on the Salona day at your house and deriving merciful joy and happiness through the Supreme Father's grace.

No objection to your reading and singing your Arti in my presence when you come but no necessity for preparing a suit of clothes; this should be postponed for the present.

With affectionate regards and Radhasoami to her, your sister-in-law and the children and your friends Babu Madho Prashad and Prem Saran and their respective families,

Yours sincerely,
Salig Ram

(69)

R. S.

Agra, 31-8-1889

My dear Prem Anand,

Your two letters to hand. Glad to hear that you are getting on well with your practice.

I enclose a rough copy of the title page and also a list of our books, etc., to be printed and attached to *Sar Updesh*, so that people should see what books are available for sale.

With best wishes and kind regards to all the

members of your family— also to Babu Madhav Prashad and family and Prem Saran and family,

Yours sincerely,
Salig Ram

Radhasoami from all here to all.

(70)

R. S.

Agra, 16-9-1889

My dear Prem Anand,

Your 3 letters to hand. Bimal Dass died Sunday evening at 5 P.M., 8th instant, or a few hours after you left and an hour after my seeing him and talking with him in the Gardens. He died like a true Sadhu. We all accompanied his coffin for half a mile towards Agam Ghat and no sooner we returned, it rained.

I simply wrote to Prem Bhari that she should pay a visit to Radha Ji Saheb and if she wished to come here, that she should do so, when you are here about or after the X'mas.

With kind regards,

Yours sincerely,
Salig Ram

(71)

R. S.

Agra, 17-10-89

My dear Madho Prasad,

As the Dewali festival comes off on Thursday evening do not start on that evening for Agra but stay at home and if you can manage to get an hour

leave to attend the office on Monday at 11 O'clock please leave Allahabad on Friday evening arriving here on Saturday morning. All well here. With kind regards to you all,

Yours sincerely,
Salig Ram

(72)

R. S.

My dear Prem Adhar and Babu Madho Prashad,

This letter has been delayed owing to its being mixed up with other papers. If the writer comes to you, please send him to Prem Anand who should converse with him and if necessary, explain to him the principles of R. S. Faith and if he accepts them and appears sincere, then first initiate him in the preliminary mode of devotion.

With regards,

Yours sincerely,
Salig Ram

(73)

5-11

Try what you can, depending upon grace for success of your plan. The Supreme Father knows well your wants and will help you in securing your object if He considers it beneficial to your interest.

(74)

R. S.

21-11

My dear Prem Anand,

Your letters to hand. Glad to hear of your visit

to Benares and of the enthusiastic reception accorded to the Supreme Mother there.

All right about the translation, no hurry.

Supreme Mother arrived here and we all waited upon Her to pay our respects. Expressed Herself much satisfied at Benares.

Kind regards to you all and with best wishes and Radhasoami from all here.

Yours sincerely,
Salig Ram

(75)

R. S.

Agra, 17-12-1889

My dear Prem Anand,

Yours of the 15th. I do not object to your bringing your family with you whenever you like. The only objection was the expense to which you will be put and if you don't mind it I have nothing more to say.

Please tell Prem Saran if he is coming with his wife that he should on arriving at the Agra railway station first go direct to his father-in-law's house and come to me the same evening or the following day as he likes. The visit of condolence to his mother-in-law should be paid first or before he comes to my quarters.

Radhaji Saheb left yesterday for Aligarh, where She intends staying for about a month.

Lala Pratap Singh has accompanied the Supreme

Mother but will be back at Agra on the 24th or 25th instant.

With kind regards and remembrance to all,

Yours sincerely,

Salig Ram

(76)

As regards your wishes expressed in the 2nd letter, wait until the Supreme Father is pleased to arrange matters for you. I myself wish for you what you ask for.

(77)

Your letters. Yes, you are quite right about the state of your mind as described by you but wait for some time. I am myself praying for your location here and hope that sooner or later our Supreme Father will grant our prayer.

The new Shabds are being read to me at the rate of 4 or 5 a day and as soon as they are all read out they will be copied fair for the press. This will of course take some time.

(78)

Your progress is certain and more rapid than usual and you should therefore abide by the Mauj of the Supreme Father, who knows well what is best for you and how your affairs both spiritual and temporal should be managed. No objection to your asking. Your request will be granted in course of time. The grace and special mercy is always with you and your family.

Sorry to hear of the death of Prem Saran's father. I think it has been a great relief to him, and, through his son's Bhakti, the deceased has obtained grace and mercy and consequently a blissful abode, which he did not so well deserve by his own acts. Praise to Supreme Father. How merciful He is to His Children and the members of their families.

(79)

Tell Prem Saran not to refuse his wife the liberty of partaking from his dishes, after he has taken his meals.

All well here. Trusting you all also enjoying good health, and with Radhasoami from all,

Yours sincerely,

Salig Ram

(80)

Agra, 22-2-1890

Your letter to hand. Glad to hear of your progress. The Supreme Father will through His mercy grant you all you want, at proper time.

Please convey my kind regards and Radhasoami to the members of your family as well as to Prem Adhar and Prem Saran and their respective families.

(81)

Sorry to hear of the demise of Prem Saran's mother. Hope our Supreme Father will grant him strength to bear these shocks with patience and resignation to the will of Almighty Father.

Will be glad to see you if you can arrange to pay a visit.

(82)

R. S.

Agra, 14-4-90

My dear Prem Anand,

Your 3 letters to hand. I am as anxious for your stay here as yourself, but everything depends on Supreme Father's pleasure. I hope that His mercy and grace will sooner or later grant your object and any delay in realizing it will not be without special benefit to you all.

Glad to hear you are all doing well.

My Radhasoami to them all as also Mrs. Oma Shankar when she comes.

Yours sincerely,
Salig Ram

(83)

Glad to hear that you realize within the mercy that is shown to you by the Supreme Father. Don't think much of mind. Its babblings are of very short duration and nothing but the result of its ignorance; gradually they will all be changed into grateful thanks to the Supreme Father.

(84)

Your letter to hand. Under the circumstances, you need not give out the secrets of our Faith to Hira Lal. First talk with him and ascertain what he has done, as regards the instruction already given to him, and if he still thinks of this Faith as the same

as others and the mode of devotion equivalent to those he has already learnt, you can tell him that he should follow his practices and need not bother himself with ours. No one, unless he is sincere and has affectionate regard for the Supreme Being, should be initiated in our mode of devotion.

Glad to hear of your progress.

All well here. With kind regards and best wishes from all,

Yours sincerely,
Salig Ram

Your letter of the 29th just received. The Supreme Father's grace is always with you and your prayers will be granted to a certain extent. But it is necessary that you know of what stuff the mind is made and how soon it turns to be ungrateful for all favours received but then you should at such time exercise your judgement formed on your such extensive knowledge of the Satsang, and thus endeavour to give wholesome lesson to the mind to render it more thoughtful and grateful.

(85)

R. S.

Agra, 20-5-1890

My dear Prem Anand,

Here is a letter from Shabd Adhar, Calcutta. I thought, before, that the proposal could not be conveniently carried out at least at present or until our numerical strength was sufficiently strong. You should, therefore, wait for the present and, at the same time, look for the match for your daughters amongst your own people.

Will be glad to see you join the Bhandara Festival if leave can be obtained.

My affectionate regard to your children and Radhasoami to Shabd Pyari and Surat Vanti, your sister-in-law.

The Supreme Father knows well your wants, and would, by His grace, grant them at proper time, as He thinks proper.

With best wishes,

Yours sincerely,
Salig Ram

(86)

Yes, it is not proper at present to introduce the proposal for inter-marriages but wait some time and if it be the pleasure of our kind Supreme Father to introduce the change, little or no difficulty will be found in giving the girls in marriage to worthy and suitable matches; a little patience appears necessary.

(87)

You should continue to progress on your journey, traversing the regions of mind and Maya, fighting with them and sometimes feeling vanquished and at other times overcoming them and cutting off their snares. Don't feel tired as you have as yet a great field before you, which must be gradually won through the grace and blessing of the merciful Supreme Father. Don't despair of victory owing to your own feebleness for the help is always forthcoming to protect you as the Supreme Father most

kindly watches and directs the movements of His Children,

(88)

Your several letters to hand. Don't be uneasy. The powerful hand of the Supreme Father will protect you from the snares of mind and Maya. It does not matter much if you fall but rise at once and ask for the blessing of the Merciful Father. The battle must be fought, and depend upon the mercy of the Supreme Father that you will in the end come out victorious.

(89)

Whatever you say about the distracting and revolting nature of the mind is all right, but the strong hand of the Supreme Father Radhasoami is stronger than all and none can oppose its action. The mind is also a child and the loving and merciful Father permits it to have its play also without in any degree interfering with the spirit's advancement although its apparent action seems to have the above tendency, but this is a state of trial and makes the traveller to the homeland stronger and happier by and by, by furthering his wishes gradually.

I am glad you are coming here for 4 days. Does any of your friend Prem Adhar or Prem Saran accompany you ? Don't ask them the question on my behalf.

I don't wish that with his limited income, Prem Saran should be put to the expense of coming just now. He can, however, do so during the Dusserah

or rather Christmas holidays and the same for Prem Adhar.

(90)

R. S.

Agra, 11-8-90

My dear Prem Anand,

Your several letters to hand. Glad to hear that you are all doing well and that you are progressing satisfactorily in your Bhajan.

Will you inform Surat Vanti that I have received her letter and am sorry to find that she has not received that treatment from her husband which she expected, nevertheless she should not concern herself much about it because it is seen that people who go to England are generally changed and their treatment of the members of their family becomes quite different. She should place her love and trust in the Supreme Father Radhasoami's Charan and increase her devotional practices leaving everything to be settled and disposed of by Him as He considers best for her and her husband's interests. I have not replied to her letter direct as I did not wish that any one else should read my reply.

Don't be discouraged or disappointed at the action of your mind. It will show its teeth the more rapidly you are proceeding in your journey but they cannot do you any real harm. Be firm and use your power as much as you possibly can to repel the mind's attacks ; but when you fall, pray to Supreme Father for grace which will, to some extent, repair the loss sustained.

(91)

I have already sent you a letter on the 11th.

There is none here who will undertake to write a Bachan or two—they are so engrossed with their own mode of concentration at the time that they remember very little after the Satsang is over.

Shugan Chand, the Kayastha leader, is here since a fortnight and having given up all his former business and connections, is now wholly busy with the practice of devotion. He lives in the garden with other Sadhus and comes here twice or thrice a week. He seems to be very sincere and strong in his determination to acquire spiritual advancement and is working hard. Thanks to the Supreme Father's mercy in causing such a sudden change in this gentleman's ideas and objects.

(92)

You will find that my place would not suit any gentleman other than those who belong to the Satsang. I have no objection to extend hospitality to the outside public, but the fact is that the public do not unfortunately care to have the life saving bread I have placed before them. Hence I am sorry to observe that my place is specially reserved for those who earnestly wish to eat the bread I have prepared for them. Under the circumstances you will find that it is not desirable to bring Babu Kedar Nath Mandal to my place.

(93)

You can initiate your Bengali friend on the

promise of his giving up meat gradually, also Mr. Madan Mohan as already authorised. Explain preliminary mode of devotion to the former for the present.

Glad to hear you are all doing well.

With kind remembrance to all, Radhasoami from all to all,

Yours Sincerely,
Salig Ram

(94)

Glad to hear of child's miraculous escape.

Sorry, your leave has not been sanctioned but don't be discouraged.

(95)

I regret, I do not consider it advisable for you to incur an expenditure of about 100/ --, 60/— going and coming and the balance as miscellaneous, by bringing your family for so short a period as one week. Put off the arrangement for some future period, when the arrears of your office are brought up and when you could perhaps get the leave you applied for.

(96)

Glad to hear of your progress. I don't think it a proper time for you to get leave. Better try when your sister is able to accompany you.

(97)

Your letter to hand. Please read this and dispose of it yourself under instructions from me. I know

very little of the writer and his friend. Tell him, if they continue to perform their devotion with more or less fervour daily and with confidence in Supreme Father's kindness, they should rest assured that He (Supreme Father Radhasoami Dayal) will show them His mercy in advancing their spiritual and temporal welfare.

(98)

Glad to hear of your progress.

If he wishes you to see him, then go over and have a talk with him but be careful not to lavish praises on me, confine yourself simply to the explanation of the principles etc., the sublimity and universality etc., of our Faith and the facility with which the devotional practice, at least the preliminary, can be carried on. The second practice, although easy for the sincere lovers of truth, seems to me, too difficult for Europeans owing to their disinclination or inability to give up meat and drink.

(99)

If you find him really anxious to learn the mode of devotion and ready to practise it, you can as a special case (after explaining the condition that meat and drink are prohibited because they are calculated to interfere with the progress of the spiritual improvement and that it can be given up gradually or at least reduced to a great extent gradually) initiate him into the mysteries of devotion or practice of the first order (hearing of sound). Tell me briefly what passes between you and him, at your leisure. Mr. Read knows me, he was at first

Collector of Bareilly and subsequently Secretary to Government when I was at Allahabad but he stayed for a short time only about a year or 1½ years and afterwards went away on sick leave.

(100)

R. S.

Agra, 6-4-91

My dear Prem Anand,

You can initiate anyone whom you find a sincere searcher of truth and inclined to practise our mode of devotion after accepting the principles of our sublime Faith, simply intimating his name for information.

Accept Radhasoami from all the members of the congregation here.

With kindest regards for yourself and family, Babu Madho Parshad and family and Babu Prem Saran and family and Lala Gur Dayal.

Yours sincerely,

Salig Ram

(101)

R. S.

Agra, 8-4-91

My dear Prem Anand,

Your prayer accompanied by mine is being offered to the Supreme Father and it will be granted when the proper time comes which, I hope, will not be far off.

You are requested to initiate anyone whom you consider sincere and deserving, simply intimating his name and not ask permission separately for each individual.

With best regards and Radhasoami from all to all,

Yours sincerely,
Salig Ram

(102)

The fulfilment of your desire depends on the Supreme Father's "Mauj" which is acting in furtherance of your vital interests from the beginning. Don't therefore be disheartened by delay.

Your sister can come when she pleases but you should select good and convenient opportunity when you could also come with her at least for a short time, say a week or less.

(103)

Go on with your daily practice as you best can, depending upon the Supreme Father to arrange to meet your wishes so soon as He deems advisable.

(104)

I think he should have some special regard for her and if he cannot live with her, he should at least give her suitable allowance and if she prefers to live with you whether jointly or seperately, i. e., paying her own expenses, so much the better for her. Her husband having in a manner given up his desire for her company, she should for her own sake, give up her desire for the world and its vanities and endeavour to spend her time in religious devotion etc.,

etc., which will greatly improve her present and future state. This is my advice to her, if she accepts it with good will. You should intercede for her and get her 40/- or 50/- a month as subsistence allowance. Her daughter's marriage should, of course, be arranged and celebrated by her father and uncle.

(105)

Don't be discouraged at not being able to visit Agra at the Bhandara Ceremony. It was a time of more bother and trouble with very little leisure to sit quietly and talk of important topics of religion.

(106)

Please inform Prem Bhari that we have prayed to the Supreme Father Radhasoami for Mrs. Rama Shankar's recovery but every thing depends on His Mauj and pleasure. The patient should repeat the Holy Name as often as possible.

(107)

Your letter to hand. Glad to hear of your intended trip. There is some thing specially beneficial to your spiritual interest for which the Merciful Supreme Father has for the present ordained your stay where you are. There will be no delay in bringing about the change you so anxiously long for, when the Supreme Father considers it necessary. Go on patiently with your practice, hopeful of the Supreme Father's mercy and grace.

(108)

Don't be sorry for the delay. You will, through

the Supreme Father's grace, derive as much benefit there as others do by coming here. Await Supreme Father's pleasure for the fulfilment of your wishes. The delay will never prove injurious to your interests.

(109)

As stated before, don't be discouraged but keep up heart and patiently await Supreme Father's Mauj.

(110)

Herewith the 7th Question and Answer appertaining to the first part of "Nij Updesh". It was left behind by mistake when parts 3 and 4 were despatched. I have given up the idea of adding another part No. 8 to the above pamphlet. Its object was to explain the benefits of Charnamrit, Parshadi, kneeling down or kissing the feet and Arti, but I do not think it should be stated so clearly so soon and therefore wish you to have the Pamphlet now printed without waiting for further addition.

(111)

I agree with you in thinking that the ceremony should be performed as early as possible. If you cannot find a suitable match amongst your own people, the one selected by you will do.

(112)

All right about the proposed ceremony. You cannot at present understand the reason for your detention at Allahabad. Wait Supreme Father's Mauj for the present.

(113)

R. S.

Allahabad, 18th May 1892

My Most Exalted Ever Merciful and Most Supreme
Father !

After offering my ever grateful and humble
Dandwats at Huzur's Sacred Feet and Radhasoami
to all the dear brothers and sisters, I beg to inform
Huzur that Laxmi Shankar has offered to help me
in the performance of Lila's marriage at Sakaldiha
(Ghazipur) if I would accept the terms asked for by
the other party. His letter is herewith enclosed for
Huzur's perusal.

I myself don't wish to place myself under any
pecuniary obligation to my brothers, but Huzur's
orders are awaited and I shall do just as Huzur
directs me.

Through Huzur's mercy every one else is doing
well and all have offered their ever grateful Dandwats
at Huzur's Sacred Feet and Radhasoami to all.

With renewed Dandwats at Huzur's Sacred Feet,

I remain, Huzur's
ever devoted and grateful slave,
Brahm Shankar Misra

(114)

I fully understand your case, and the Supreme
Father hears your prayers, but the delay in granting
it should not be grudged. It is, as you yourself
know, highly beneficial to your own and others'

interests. You will lose nothing by it, on the other hand you will gain and reap much benefit as your work will be done very rapidly when the time comes. So have a little patience and go on as you do at present with your practice and the Satsang.

(115)

As regards your proposal to finish the work hastily, all possible despatch may be used but it is not advisable to use unnecessary haste in bringing the work to a close. The work should be done properly and carefully.

(116)

Your letter to hand. You need not be anxious about the difficulties you may have to encounter in the discharge of the duties newly entrusted to you.

You should commence the work with the 'Dhyan' of the Supreme Father Radhasoami Dayal and He will bless you with His grace and mercy in its discharge.

It is at present unknown what object is in view in the present 'Mauj'. You will by and by find what immense good all round is intended. You should try to do the work thoroughly and with proper care. You have done well to decide to take your family with you to Bareilly ; your sojourn there is likely to be rather long, and proper care of your family is not possible, unless they live with you.

(117)

R. S.

Agra, 12th May' 93

My dear Prem Anand,

Your letter to hand. Lala Hukum Chand was

long earnestly desirous of getting an opportunity of attending the Satsang here and offering his services and often expressed his desire of giving up his appointment and breaking off all worldly connections with a view to come and live here permanently. It was with some difficulty that I made him to desist from carrying out his intentions and had to write to him strongly more than once on the subject. You have been sent to Bareilly by the Mouj of the Supreme Father and since he has now got an opportunity of both Satsang and Sewa for which he has long been eagerly desirous, you need not check his effusions and should allow him to render any service he wishes to do, provided he does not expose himself to public gaze in doing so.

With Radhasoami and good wishes to yourself and the rest of your family,

Yours sincerely,
Salig Ram

(118)

I have to inform you that you should not mind of coming up to Agra any time when you shall not have at least 3 continuous holidays.

I am always in the foremost of your thoughts and you need not therefore consider that there will be any difference if you find it inconvenient to come up during the last Saturday of the month.

Yours affectionately,
Salig Ram

(119)

R. S.

Agra, 24-6-93

My dear Prem Anand,

Here is a letter from Hukum Chand. He wants to perform some sort of service. Let him do what you consider unobjectionable and tell him that you allow him to serve you in such and such way under instructions from me given on receipt of his letter. He is a Premi no doubt but he should not be allowed greater liberty there or here than what may be considered convenient and expedient to us and beneficial to him. Any sort of service is service and, if performed with good will and fervour, will do him good and satisfy the craving of his heart.

Hope you are all doing well.

Yours sincerely,
Salig Ram

(120)

R. S.

Agra, 24-6-1893

My dear Madhav Prasad,

Extremely happy to hear of your safe arrival and of your acting appointment as Superintendent of your Branch. **The mercy and the blessings of the Supreme Father are always with you and as I am in the foremost of your thoughts you need not be anxious whether you are here or away from this place.**

With blessings and Radhasoami of all the Satsangis and Satsangins,

I am,
Yours sincerely,
Salig Ram

(121)

Bareilly, 26th, June 1893.

My Most Exalted Ever Merciful and Supreme Father,

After offering my ever grateful and humble Dandwats at Huzur's Exalted feet and Radhasoami to all the dear brothers and sisters, I beg to inform Huzur of having been duly blessed yesterday by receipt of Huzur's very merciful note.

I have returned to Babu Hukum Chand his letter and explained to him the orders of Huzur.

Beloved Father, I am put to great shame and annoyance by his efforts to force service on me.

To some extent I always repay him by performing some sort of service but I don't like this sort of affair, and earnestly pray that Huzur will order him to desist from forcing service upon me which I cannot bear.

As Huzur remarks, he is a Premi but yet at the same time, he appears to be a little obstinate, and does not understand the circumstances of others. I and he are brothers and he should understand that I cannot accept any other help than what a guest is entitled to from his friends when in a new city, viz., help in the supply of provisions etc., from the bazar.

I have more than once explained to him these things, but as he persists to render service, I have ventured to explain Huzur these facts fully and to crave very humbly that orders may be issued to him not to trouble me further.

I am very glad to hear of Babu Madhav Prasad's promotion, which he fully deserves.

Through Huzur's mercy every one is doing well and all have offered their Dandwats at Huzur's Sacred Feet.

With renewed Dandwats,

I remain,
Huzoor's ever devoted slave,
Brahm Shankar Misra

(122)

R. S.

Agra, 30-6-

My dear Hukum Chand,

With reference to your letter, please read this and act according to Prem Anand's wishes so that you may receive all sorts of help from him, in advancing you in Parmarth.

Don't insist on doing other service than what he gladly accepts, otherwise he will feel annoyed and the effect of such service will be contradictory to your expectations, which is to please the Supreme Father, Radhasoami Dayal.

Your attendance at the Satsang and some little Bazar work are the best and profitable services you

can perform with Prem Anand's good will. You will thus derive greater benefit in the alternation of your mind and spirit.

With best wishes,

Yours sincerely,
Salig Ram

Remember me to Premanand and the members of his family and other Satsangis and tell him that all are well here.

S. R.

My dear Prem Anand,

On reconsideration, I have thought proper to send these lines to Hukum Chand through you, so please show them to him and I hope he will in future abide by the above instructions.

Yours sincerely,
Salig Ram

(123)

Your letter to hand. I am sorry that you should be so uneasy in your mind in consequence of having no opportunity in these days to visit Agra.

The Supreme Father Radhasoami is always with you and watches and helps you every moment.

Don't write anything to Accountant General as yet. Finish your work as soon as you can and then pass through Agra on your way to Allahabad. I shall then suggest to you what course should be taken to attain the object in view.

(124)

Try as much as you possibly can to secure the

object in view but if your exertions prove ineffectual, leave every thing to the Mauj of the Supreme Father Radhasoami Dayal who will, through His grace, manage the matters smoothly but gradually to your advantage.

(125)

I don't approve of your proposal for exchange. The work devolving on the holder of the post in Agra is, I believe, heavy and responsible and no prospects of increase, whereas in your present office you have many opportunities of rising to a higher post. Besides, your family and financial circumstances do not admit of reduction of income, on the other hand you stand in need of more.

(126)

I would have been still more glad to see you here on the 23rd September 1893 and the following two days if it had been essentially necessary for you to come up during these days. Only the other day you were here and I do not think you need come after so short an interval only for two days—so don't you think it would be well to postpone your coming up here on this occasion.

Yes, at last, Piyari has gone away from amongst us but her experiences at the time of her death were not only pleasing to herself but interesting to one and all.

(127)

Your second letter to hand. In my reply to the former, I suggested your deferring your visit to

another opportunity when you could have more time at your disposal but if you be too anxious to see me just now, you can come as proposed by you.

(128)

R. S.

Agra, 16-3-1894

My dear Prem Anand,

I shall see what can be done to meet your wishes for increase of the poems referred to. Glad to hear you are all doing well. Also that Mr. Rama Shankar provided the party referred to with a small post.

Yours sincerely,
Salig Ram

Please don't address my letters in the new style adopted by you, but as before.

(129)

Nihálí has again left Agra without any altercation having occurred with anyone. She could not, she said, bear the sight of myself and my surroundings, her heart being so much inflated with jealousy and revenge etc. I therefore permitted her to leave after giving her an opportunity to clear her breast of vindictive spirit but she said she could not do so and had no control over her heart. Her continuance here against her wishes would have been productive of increased animosity and I feared it would flare up on some future occasion in a stronger degree than hitherto. Her vindictiveness and habit to traduce the conduct and character of others have been the root of her behaviour throughout the past two years or

so during which she had often been the source of unpleasant quarrel and disturbance.

(130)

Don't be too sorry for separation. Abide by the Mauj which might take a turn after some time, when the Supreme Father deems it fit and proper.

(131)

Radhasoami Sahai

Radhasoami. Babu Bageshwari Narain's letter is being sent to you. Read it out to Prem Anand Ji in private and tell him to explain the principles of the Faith and the conditions for joining it. And if he accepts the same, and appears to be a sincere seeker, he may initiate him in the preliminary modes of devotion, viz., Sumiran and Dhyan. He should not disclose this fact to anybody.

Salig Ram

(132)

R. S.

Agra, 31-10-1895

My dear Prem Anand,

Your several letters to hand. I am myself as anxious to have you near me as you, but the Supreme Father Radhasoami Dayal is the best judge of our interests and we should await His "Mauj" and will in the matter.

If nominated to a Deputy Collectorship, could you ask Government through your recommending

or nominating officer to post you at certain stations only such as Agra, Allahabad, Muttra, Aligarh, Etawah, Cawnpore, etc. ? I think no such application can be made by the party nominated but the nominating officer might perhaps add his recommendation that such and such stations would be preferable.

With best wishes and Radhasoami to all,

Yours sincerely,

Salig Ram

(133)

R. S.

Agra, 24-1-1896

My dear Prem Anand,

The Supreme Father is already showing him great mercy in carrying on the work of purification which involves alternation of the state of pleasure and pain -- his object will be fulfilled one day and he should keep patience till that day comes. You should also await the fulfilment of your desire to live at Agra till the Supreme Father Radhasoami Dayal considers it beneficent to your interests to grant the above request.

With Radhasoami to all,

Yours sincerely,

Salig Ram

(134) Translation

Radhasoami Sahai

Radhasoami

A card, from Lala Narain Das, a student, is being sent to you. He wants a copy of *Prem Bani*

Part 3 which is under print. He also wishes to attend Satsang. You may call him and tell him to regularly attend the Satsang at your place. After 15 to 20 days of his attending the Satsang, if you find him to be sincere, you may write to Pandit Jagan Nath Mehta to supply him all the forms of *Prem Bani, Part 3* which have so far been printed, and more as they are printed. As he expresses his inability to pay its price, it will be given to him free. But he may be asked to pay its half price, i. e., one rupee and four annas, whenever he is in a position to easily spare this much money. If not, it is just as well.

Salig Ram

(135) Translation

Radhasoami Sahai

Radhasoami

I have received a reply post card from Lala Nand Kishore. It is being sent to you. After perusing it, please enquire privately and verify if what he writes is true or not. If true, send to him the annexed card meant for reply, asking him to see you. If he comes, you may give him any amount between five and ten rupees as you deem it fit and proper. Tell him that he will not get any more in future. The money you give him will be remitted to you from here, or will be paid to you when you come here.

With Radhasoami to all,

Salig Ram

(136)

R. S.

Agra, 26-3-1896

My dear Prem Anand,

Your letters to hand. Wait and see what the

Supreme Father wills about your posting. I very much like you to be here but at the same time entertain some fear as to whether or not your attendance in Satsang would interfere with your work especially as you have to pass an examination.

On your leaving Allahabad, you should ask Babu Madhav Prashad to take up the work of the Presidency of the Satsang and help and assist the Satsangis with his counsel and advice etc. Babu Surat Chandra is very sorry for your intended departure and he should be specially recommended to Babu Madhav Prasad.

I was glad to hear that the marriage ceremony passed off smoothly without any hitch.

I was highly pleased to hear from Lala Pratap Singh the kind reception accorded to him. He expressed great joy for the great regard shown to him and also for the strong affection and unity existing amongst all the Satsangis of Allahabad as also for the strong and fervent love they showed for Parmarth.

Wishing you all good grace of the S. Father, and with Radhasoami to all and every one of you,

I remain,
Yours sincerely and affectionately,
Salig Ram

I have written this in a great haste. Accept Radhasoami from all here.

(137)

R. S.

Agra, 31-3-96

My dear Madho Prashad,

Your letter to hand.

As regards your leave you should abide by the

will and pleasure of the Supreme Father. Don't insist on your new master to grant you leave against his wishes. It is not unlikely that references will be made by Government in connection with the new proposal and I think if your new master desires, you should wait until the time for references is over or until you have replied to them if any are made.

I feel much better now. There was some slight pain in my gums and teeth.

I am glad to hear that the *Janeo*¹ ceremony passed off smoothly and on a grander scale than you intended.

With best wishes and Radhasoami to you and Surat Pyari. Radhasoami from all here and love to Soami Adhari.

Yours sincerely,

Salig Ram

P. S. I hope you have read a portion of my letter to Prem Anand regarding the future conduct and management of Satsang at Allahabad after his leaving the station.

S. R.

(138)

R. S.

Agra, 27-4-1896

My dear Prem Anand,

Your letter to hand. Sorry to hear that your arrival here will be delayed a week. Have prayed

¹ The sacrificial or sacred thread worn over the left shoulder and hanging down diagonally across the body to the right

to the Supreme Father for the grant of the mercy asked for. Hope the child will soon get over the disease he is suffering from.

With best wishes and Radhasoami to all,

Yours sincerely,
Salig Ram

(139)

R. S.

Agra, 6-6-1896

My dear Prem Anand,

Your letter to hand. Sorry to hear that Shabd Pyari is still suffering from ill health. Hope the Supreme Father will grant her recovery soon. The fit referred to, if not any particular disease, seems to be special grace and mercy shown by the Supreme Father Radhasoami Dayal to Shabd Pyari.

With best wishes and Radhasoami to you and all and to Shabd Pyari especially,

Yours sincerely,
Salig Ram

All here desire me to convey their Radhasoami to you and Shabd Pyari.

(140)

R.S.

Agra, 10-11-96

My dear Prem Anand,

Your letters to hand. I think the Holy Name may be spelt as Radhasoami, wherever it occurs in the pamphlet *Radhasoami Mat Prakash* and the phrase "Radhasoami Dayal Ki Daya Radhasoami

Sahai" may stand as it is on the top, but it may be translated into English as under printed in smaller type below the original.

Grant Merciful Radhasoami Thy Grace and Protection

As your work is important and your officer is not likely to spare you at present, I think you should postpone making an application for leave to a more suitable time.

Through grace and mercy, I hope, you will have no difficulty in discharging your official duties carefully and satisfactorily. The initiation given by you to Prem Sukh is approved.

Radhasoami from all here to all there,

Yours sincerely,

Salig Ram

If you still feel inclined to take leave, you better speak to your Superior, the Accountant General, and ascertain his views before submitting your application officially.

S. R.

(141)

R. S.

Agra, 9th February 1897

My dear Madhav Prasad,

Yours of 7th. You may, as you propose, apply for leave for a week at the end of the month, but you need not press the matter too much if in consequence of the absence of Surat Chandra, the Accountant General is not willing to let you go. I hope, through the mercy of the Supreme Father, you

will get leave before long, but in such matters official convenience must be always kept in view.

With best wishes to yourself, your family members and all,

Yours sincerely,
Salig Ram

(142)

R. S.

Agra, 22-2-97

My dear Madhav Prasad,

I have been directed by Huzur Maharaj to acknowledge receipt of your letter of 19th and to say that He is sorry to learn of the precarious condition of your mother. The Supreme Merciful Father will however help her spiritually in either case. You have done well to give up the idea of asking for leave at such a time. At proper time Huzur Maharaj will arrange for it without any difficulty.

Huzur Maharaj sends you, your family members and all the Satsangis His Special Grace and we our hearty R. S.

Yours affly,
B. S. Misra

(143) Translation

Radhasoami Sahai

Agra, July 3

Dear me,

Radhasoami. Lala Jaimal Singh has advised Shibboji (his father's sister) that he has given you

one hundred rupees as a loan. If it is correct, please send this amount through some one coming over here or in a registered cover addressed to Babu Jiwan Lal or in any other way convenient to you. Shibboji has paid this amount by taking loan and she has now to pay it back.

Radhasoami to all.

Salig Ram

(144) Translation

R. S.

Agra, 10 August 1897

My dear,

Radhasoami. Received today a letter from Babu Hem Chandra. I see that there is no improvement in Babu Surat Chandra's condition, fever is rather worse.

Two tried medicines have been suggested. Consulting a physician, if necessary, they may be given to Babu Surat Chandra. They may be administered for two or three days, and the result watched. Take *Gentiana cherayta* and *Menispermum glabrum*, each 48 grains in weight. Dip these herbs in 8 ounce of water in an earthen bowl, and keep the pot all night under the open sky. In the morning, take this water which will be about 4 ounce (or take only 4 ounce of water). Mixing a little common salt in it the patient may drink it. Try it for 3 days in the first instance. It is hoped the fever will go away. If the temperature shows a tendency to fall, the treatment should be continued for a week.

The othe rmedicine is this. Mix well the powder of Cardamom seed, Bamboo-manna and Menispermum glabrum each 96 grains, and sugar candy 192 grains and divide them into five powders. One powder to be taken in the morning, and the other in the evening, with half an ounce of syrup of Viola Odorata mixed with an ounce of water. It will remove fever or bring it down in two or three days. If thought proper, this medicine may be administered to the patient. By Huzur Radhasoami Dayal's Mauj, relief will be had. Babu Surat Chandra's illness is causing great anxiety. But we should hope for the best, through Radhasoami Dayal's Daya. Radhasoami to all. Radhasoami to Pandit Ji.

Salig Ram

(145)

Radhasoami Dayal ki Daya

Agra, 23-8-1897

My dear Prem Anand,

Your letter to hand. Babu Prem Prasad told me how you could not arrange your proposed visit to Agra. Don't be disheartened as I have always disapproved of one or two days' visit.

No objection to your applying for furlough leave from any date you deem proper but what arrangement for the education of your children—their living so long away from the school especially at a time when they have to appear at the examination to be held in March or April next would be highly injurious to their interests. Can't you arrange to leave

them at Allahabad under the care of Babu Madhav Prasad or Prem Saran ? Please think over the matter carefully and then decide about your leave.

Also the scheme regarding the audit of Municipal accounts might come into force from March or April next and the Accountant General might need your assistance.

All these points should be carefully considered so that your private—children's—and public interests should not suffer by your taking proposed leave. In other respects there appears to me no objection to your carrying out your intentions for applying for six months' leave.

With best wishes,

Yours sincerely,
Salig Ram

TRANSLATION OF MAHARAJ SAHEB'S
VERSES OR COMPOSITIONS

**Maharaj Saheb's Compositions sung at the conclusion
of Satsang**

(1)

Bar bar kar jor kar
Sa-vinaya karun⁷ pukar
Sadh sang mohin deo nit
Param G u r u D a t a r

Translation :

Again and again with hands folded,
Most humbly and meekly I pray.
O Param Guru, Giver of (all) gifts,
Grant me Sadh's company every day. (1)

Kripa-sindhu Samrath Purush
A d i A n a d i A p a r
R a d h a s o a m i Param Pitu
Main tum sada a d h a r

Translation :

O Being Omnipotent and Mercy's Ocean,
Thou Eternal, sans beginning, and Infinite,
O Radhasoami, the Supreme Father,
Upon Thee for ever I depend complete. (2)

Bar bar ba l ja un
 Tan man varun Charan par
 Kya mukh le main gaon
 Mehar kari jas kripa kar

Translation :

Each moment I dedicate myself to Thee,
 At Thy Feet I offer my body and mind.
 With what tongue can I sing,
 The grace Thou showered, so kind. (3)

Dhanya dhanya Guru Deo
 Daya sindhu Pura n Dha ni
 Nitt karun tum seo
 Achal Bhakti mohin deo Prabhu

Translation :

All glory and praise to Thee, O Guru !
 Thou Lord Supreme and Mercy's Ocean !
 Bless me to serve Thee ever,
 And grant me the gift of firm devotion. (4)

Din adhin anath
 Hath gaba tum aan kar
 Ab rakho nit sath
 Din Dayal Kripa-nidhi

Translation :

Poor, helpless and lowly was I,
 But came and held my hand Thou.
 O Ocean of Mercy, Benign to humble,
 Keep me ever in Thy company now. (5)

Kam krodh mad lobh
 Sab vidhi augun har main
 Prabhu rakho meri laj
 Tum dware ab main para

Translation :

Full of lust, anger, pride and greed,
Faulty I am in every way.
Be pleased to keep my honour, O Lord
At Thy door now I pray. (6)

Radhasoami Guru Samaratth
Tum bin aur na dusra
Ab karo Daya partaksh
Tum dar eti vilamb kyon

Translation :

O Radhasoami Guru Almighty !
None else there is, except Thee.
Why such delay even at Thy door,
Now shower manifest grace on me. (7)

Daya karo mere Sainya
Deo Prem ki dat
Dukh sukh kuchh vyape nahin
Chhoote sab utpat

Translation :

O my Master, shower Thy grace,
And gift of love, be pleased to bestow,
That pain or pleasure affect me not
And troubles all may fly and go. (8)

**Other pieces composed by Maharaj Saheb and given at
the end of the book "Discourses on Radhasoami Faith"**

(2)

Nij gun bhat jagat bahutere
Par gun grahak nar na ghanere

Translation : Those who praise their own virtues are a legion in the world, but few are those who accept the virtues of others. (1)

Je chhin chhin nij gun uchcharhin
Samai pare par kuchh nahin karhin

Translation : Those, who blow their own trumpets every moment, do nothing in the hour of need. (2)

Mamta tyag kare jo karni
Sapne ahang chitt nahin dharni

Translation : Those who, having given up selfishness, perform (spiritual) endeavours, are not filled with pride even in dream. (3)

Par gun jin ravi uday samana
Nij achran khaddyot nimana

Translation : Such persons look upon the virtues of others as the rising sun and their own character they regard as insignificant like glow-worms. (4)

Satya sadhu karni tin kerī
Gyan mur maya sukhad ghaneri

Translation : Their activities, governed and motivated by truth and virtue, are full of true wisdom and lead to immense happiness. (5)

Shashi sam sital bain subainu
Shravan parat ur pavat chainu

Translation : As soothing as moonlight are their sweet words, which, when heard, confer peace to the heart. (6)

Bare bhag as Sadh susangu
Kalmal haran moh mad bhangu

Translation : Very fortunate are they who get the company of such Sadhs. It removes all filth (of

impurities), and shatters away (worldly) attachment and pride. (7)

Aviral Bhakti Prem man lavan
Guru Charnan chit umang barhavan

Translation : The company of Sadhs engenders, in mind, unshakable devotion and love, and increases yearning for the Holy Feet of the Guru. (8)

(3)

Bachak gyani ki sabha
Jas khaddyot samaj
Krodh lobh hankar mad
Ninda nishi ki saj

Translation : The assembly of intellectuals is like a gathering of glow worms. It is the darkness of night, which enables the glow worms to shine and prevail in it. Similarly, it is the darkness of anger, greed, ego, pride and calumny that gives adornment to the intellectuals in the world. (1)

Pakshpat ghan nir kan
Karat sada ahar
Par parkash kushal nit
Swayam ghor andhkar

Translation : The intellectuals always feed upon the drops from the clouds of partiality. They are past masters in giving light to others but they themselves remain in total darkness. (2)

Satya gyan ravi tej
Udaya hot hang rahit son
Krimivat tuchhha atej
Kutil kumati kutsit gaye

Translation : True knowledge, like the bright sun when it appears, is free from the darkness of pride and egotism. Intellectuals are insignificant and lustreless creatures. They wander hither and thither with their low, cruel and base mentality. (3)

Ruche na Bhakt jagat sukh kaise

Kami bachan sati mana jaise

Translation : Licentious talk of a rake cannot appeal to a virtuous and faithful wife. So also worldly pleasures are not tasty to a devotee. (4)

LIST OF NAMES
IN
BABUJI MAHARAJ'S OWN HAND-WRITING

Huzur Babuji Maharaj used to give names to the children of Satsangi parents at their request. For this purpose He had prepared a list of names in His own hand. Its facsimile is given here for the benefit of Satsangis. Besides having *darshan* of His sacred writing, they will have great help and facility in naming their children, particularly during this period of "interregnum."

Shabd - Lush - fur - satgur Nam - Gyan }
 Dya - Lush - mirak - Lush - Jugal }
 Kary }
 Raa - Anand - Harakh - Bilaw - Akh }
 Sant - fur - Satgur - Dya }
 Lush - Pit - Sat - Sil - Shabd }
 Shamb. Dhan - Gyan - Lush -
 Din Bhandu - Dya - Billa -
 Akhswant - Richpal - Jugal -
 Kridal - Dya - Duta - Nam
 Pitam - Purushottam - Premam -
 Lutanam Kuru - Padam - Ratha -
 Loman - Shabd Premal - Karmal
 Shabd - Silab - Akh - Samant -
 Gyan - Churn Samant - Akhswant -
 Nam - Bhakt - Rulwant - Rulshaf
 Behlwanand - Akhswant

Shabd - Chandralata - Premalata -
 Shabd - Lush - Billa -

Shabd } Samak
 Nam }
 Gyan }
 Nam }
 Bhakt }
 Dya Gyan - Chandramakhi - Samantakhi -
 Shabd - Dya -
 Nam - Bhakt }
 Lush }

Prasad
Kulwant. Dhanwant. Pratan —
Bhagwant. Sukhdev — Gurnam
Datta — Dinbandhu —

Shabd—Sant—Gur—Satgur—	}	Prakash—Pratap
Prem—Gyan—Daya—Surt—		Kishore—Swaroop
Harakh—Saran—Jugal—Mauj		Dayal—Chera
		Sewak—Saran

Prem—Anand—Harakh—	{	Bhari—Kishori
Bilas—Bhag—Sant—Gur—		Cheri—Kumari
Satgur—Daya—Surt—Prit		Pyari—Dasi
Sat—Sil—Shabd		Vanti—Sakhi
		Suhagin

Dhanesh—Dhani—Agam—Sant—Din Bandhu—
 Daya Nidhi—Bhagwant—Rachpal—Jugal—Kripal—
 Daya — Data — Prem Pritam — Purushottam—
 Gurnam—Satnam—Nam—Padam—Radha—Soami
 —Shabd — Bimal — Nirmal—Achal—Sital—Abhay
 Sanmukh—Huzur—Charan—Samarth—Abinashi—
 Puran Bhakt—Kulwant—Kulbhoop—Achlanand—
 Abhedanand

Hemlata — Chandralata — Premlata—Shabdlata—
 Suratlata

Shabd—Nam—Gyan—Prem—Bhakt	Sanehi
Daya Pyari—Chandramukhi—Nam Mukhi	
Shabd—Daya—Prem—Bhakt—Surat	Mukhi
Kulwant—Dhanwant—Pritam—Bhagwant	Prasad
Sukhdeva—Gur Deva—Data—Dinbandhu	



RADHA SOAMI SATSANG
ALLAHABAD

Anurup - Abhay - Akshay
Anup - Gagan - Prakash - Prabhat -
Udaya - Sital - Sarat - Sumer -
Anurag - Surat Satya - Shabd -
Bhakt - Prem - Santosh -
Prabhu Dayal - Karuna
Dhiraj - Agam - Daya -
Alakh - Sneha -
Ratan Chand - Dhiraj Lal - Surat Chand
Gyan Chand - Dharam Chand - Sant Saran
Bhakt Swarup - Shabd Adhari - Sumitra -
Sushila - Sumitra
Anubhakti - Park - Shabd - Prem - Chandra - Bhan
Param - Padma - Saroj - Sant - Nirmal - Anubhav -
Atma - Gyan - Satya - Atma - (Prakash)

Anrup—Abhay—Akshay—Anup—Gagan—Prakash
Prabhat—Udaya—Sital—Sarat—Sumer—Anurag
Surat—Satya—Shabd—Bhakt—Prem—Santosh
Prabhu—Dayal—Karuna—Dhiraj—Agam—Daya
Alakh—Sneha

Ratan Chand—Dhiraj Lal—Surat Chand—Gyan
Chand—Dharam Chand—Sant Saran—Bhakt Swarup
Shabd Adhari—Sumitra—Sushila

Premi—Bhakt—Surat—Shabd—Prem—Chandra
Bhan—Param—Padam—Saroj—Sant—Nirmal
Anubhava—Atma-gyan-Satya—Atma—(PRAKASH)

Adhar - Shankar - Avalambh
 Mauj - Satya - Chaitanya - Gyan
 Dharam - Pritam - Gurdev - Dhani
 Bimal - Nirmal - Bhakt - Daras
 Amar - Ajar - Dayal - Daya
 Saran - Shabd - Surat - Sant - Dhiraj
 Sukhdev - Padam - Amal - Achal - Adhar - Achint - Advait
 Pushpavati - Kamlavati - Prakashvati
 Advait - Karuna - Komal
 Param - Purush - Pura - Dhani - (Adhar) Anand
 Dharam - Sil - Surat - Shabd - Anant - Anadi
 Chand - Prakash - Satnam - Gurunam - Nijnam

Satguru - Gurudev - Nijam - Dayanidhi
 Gururam - Satguru
 Daya - Moh - Anand - Ratan - Pritam
 Saraj - Kunj - Basant - Gurudev - Chander
 Shashi - Surya - (Chander) - Kumar
 Kanwal - Harsha - Prakash
 Rama - Anand (Nath - Prasad) - Karun
 Anand - Subramaniam - Nijam

Adhar — Shankar — Avalambh — Prakash — Mauj
 Satya — Chaitanya — Gyan — Dharam — Pritam
 Gurdeva — Dhani — Bimal — Nirmal — Bhakt — Daras
 Amar — Ajar — Dayal — Daya — Saran — Shabd — Surat
 Sant — Dhiraj — Sukhdev — Padam — Amal — Achal
 Adhar — Achint — Advait
 Pushpavati — Kamlavati — Prakashvati
 Advait — Karuna — Komal
 Param — Purush — Pura — Dhani — (Adhar, Anand)
 Dharam — Sil — Surat — Shabd — Anant — Anadi
 Chand — Prakash — Satnam — Gurunam — Nijnam

far dars - fursan - fanchoran -
Sajjan Suktam - Adhar
Jagohan. Manuwan - Srisavath

Kandhar - Manjib - 3 Supt

Shakti - Prem - Surma -
Prem - Shakti - Sub - Pal
Jagan Chand - Adhar Chand
Sukhda - Richard -
Pradip - Rihan

Abhoy Chand—Dayal Chand—Kripal Chand—Daya
 Chand—Dhyan Chand—Gyan Chand—Ratan
 Chand—Sil Chand—Prem Chand—Agam Chand—
 Prakash Chand—Surat Chand—Sarat Chand—Nigam
 Chand—Bhekh Chand—Nirmal Chand—Sattya
 Jivan—Abhoy Jivan—Prem Jivan—Bhakt Jivan—
 Dhanpat—Sital—Rachhpal—Jag Mohan—
 Manohar—Jagdish—Padmavati—Suratvati—Satyavati—
 Sarnavati—Shabdvati—Gaganvati—Chandravati—
 Prakashvati—Premvati—Bhaktvati—Kiranvati.

Satgur Gur Prem Nam Gyan Chaitanya
 Satya Sadhu Daya Surat Shabd Bhakt
 Samrath Sajjan Pushpnath (DAS)
 Sanehi Prakash Pratap Saran etc.

Harakhnath Anandnath Adwaitnath Dharamnath
 Silnath Santokhnath Agamnath Alakhnath Karuna-
 nath-Jagjivan-Nath Satyanath Dhirajnath Achintnath
 Abhoyath Shabdnath Suratnath Bhavnath Swetnath

Padamnath Adbhutnath Uttamnath Anadinath
 Anubhavnath Prakashnath Maujnath Sumernath
 Apurvanath Vijayanath Muktnath Anantnath
 Akshayanath
 Gur Daras Gurnam Gur Charan Sajjan Satnam
 Adhar Jagmohan Manmohan Daria Nath
 Mandhir Manjit Man Singh
 Bhakt Premi Surma Prem Bhakt Sant Pal
 Gagan Chandra Adhar Chandra Sukhdeo Bihari
 Gurdeo Bihari

RS.

Sonot - Sasuloh - Baslam - Bhajan
 Souran - Dhyau - Daras - Anant -
 Anami - Gurdhyau - Dharee - Adal
 Nissdhar - Adhar - Samrat
 Niralambh - Parmat - Nipad.
 Parada - Prakash - Komal
 Prem Molau - Daya Molau
 Shabd Molau - Surt Mohan
 Bhadhuri Mohan - Mojisathas
 Surt - Shukh - Gyan - Dhyau - Lil
 Sasuloh (mati) - Prem - Bhakt.
 Adal - Binit - Par (mati) -
 Dhyau - Gur - Sant - Uthas - Sudharas
 Nain - Shukh - Bhakt Mohan
 Sarj - Marat - Padma (nath),
 Bhakt Prakash - Gyan Pratap
 Gur Prasanna - Gur Pd - Surt Sonet
 Tribidh Nivaran - Dharmidhar
 Anoran - Samudhanand - Daya -
 Kripa - Meke.

Nirbandh - Nirbandhan
 Chetan - Chetan - Bimal -
 Nirmal - Jivan - Surat
 Satenah. Jaydeva - Gurdeva
 Sahdeva - Sukhdeva -
 Sahaj. Nirt - Sudhar
 Adhar Prakash - Daya ni the
 Daya Nidhan - Surat Adhar.
 Atma - Parmatma Chand
 Dhani - Adhar - Avalambh
 Anant - Purush - adhar
 Prabhunath - Dharm Nath

Sumat Santosh Bachan Bhajan Sumran Dhyam
 Daras Anant Anami Gur Dhyam Dhani Achal
 Niradhar Adhar Samrath Niralambh Parmat Nijpad
 Parada Prakash Komal. Prem Mohan. Daya Mohan.
 Shabd Mohan. Surat Mohan. Madhuri Mohan.
 Maujadhar Surt Shabd Gyan Dhyam Sil Santosh
 (Mati) Prem Bhakt Achal Bimal Parmati Dhyam
 Gur Sant

Uddhar Sudharas Nain Mukht Bhakt Mohan Saroj
 Maral Padma (Nath). Bhakt Prakash. Gyan Pratap.
 Gur Prasanno. Gur Prasad. Surt Sanehi. Tribidh
 Nivaran. Dharni Dhar. Un Mun Samadhanand.
 Daya Kripa Mehar

Nirbandh Nirbandhan Chetan Ratan Bimal Nirmal
 Jivan Sumat Sat Saneh. Jay Dev. Gur Dev. Sah
 Dev. Sukhdev. Sahaj Nirt Sudhar Adhar Prakash
 Daya Nidhi. Daya Nidhan. Surat Adhar. Atma
 Parmatma Chand Dhani Adhar Avalambh Anant
 Purush Adhar—Prabhu Nath. Dharam Nath.

Surat
 Ratan
 Pritam
 Daya
 Bimal
 Gyan
 Nirmal
 Dhyam
 Prem
 } Chandra - Prakash

 Satya
 Shabd
 Surat
 Bhakt
 Prem
 Chandra
 } Mohan - Moyi -
 Mohini - Maya
 } Daya - Saran - Karuna
 Bhakt - Anand

 Prem
 Bhakt
 Surat
 Anand
 } Lalit - Moyi - Mohini

 Prem
 Dai
 Dai
 Sat
 } Little - Saint - Nam - Soam
 Agam - Bhakti

 Bhakt - Prem - Surat - Shabd - Nam - Soam -
 Anand - Daya } Ratan - Bhaktan -
 Mohan -

 Anand - Chetan - Ratan - Anand -
 Shabd - Prem - Phaw - Kridaya
 Daya - Bhakt - Surat } Kalki -
 Kumbhacharn - Anandya Charn
 Chandra Kumb - Anandacharn
 Kamala Kumb

CHANDRA

PRAKASH

Surat Ratan Pritam Daya Bimal Gyan Nirmal
Dhyam Prem

MOHAN MOYI MOHINI MAYA

DAYA SARAN KARUNA BHAKT ANAND

Satya Shabd Surat Bhakt Prem Chandra

LATA MOYI MOHINI

Prem Bhakt Sneh Anurag

RADHA SANT NAM SOAMI AGAM ACHINT

Pyari Dei Dasi Vati

Mukt Prem Surat Shabd Hans Anand Daya
Ratan Bhushan Mohan

Amar Chetan Ratan Anadi Shabd Prem Bhav
Hridaya Daya Amolak Surt (NATH CHAND)
Kanti Charan Amulya Charan Chandra Kant
Bimal Charan Kamlakant

*Anurag, Sant Dasi -
Saranwant - Saran Dasi
Bhakt Dei - Bimal Dei
Karnal Dei - Chandra Dei
Jagan Dasi - Bhavan Dasi
Agam Dasi*

Adhar

*Satguru - Gurpad Gurhachan
Parkash - Jivan - Manoj -
Atma - Parmatma - Nirhal
Karnal - Agam*

*Satnam - Alak
Adhar - Pritam - Samrat
Dasi - Dhan - Jagan*

Prakash—Jivan—Dhiraj—Purushottam—Charan—
Saran—Uttam Chandra—Sant—Anand—Swarup—
Kulbhoop—Bhoop—Dhanesh—Hulas

[illegible]

5 tyapra
 Anand wa
 Harshadji Wan
 Hans wa
 Nam ji wa
 Shabd wa
 Prem ji wa
 Surat wa
 Nam wa
 Daya wa
 Mohan wa
 Daya ji wa
 Sharan wa
 Surat wa

Mohan
 Prakash

ANGINI

Dharam—Bhakt—Saran—Din—Sil—Harakh—

SWARUP

Shabd—Harakh — Prem — Sil—Santosh—Kshma—
 Daya—Karuna—Anand

NATH—CHAND

Ami — Shil — Shikhar — Gagan — Amar—Adhar—
 Nirmal — Bimal—Daya—Nihal

Mukti Devi—Jugal Swarup— (Kishore) (Dasi) (Devi)

Kulwant—Agam — Prem — Achint—Jugal—Daya—
 Dayal—Soami

Shabd—Surat — Sant — (Prasad) — Satgur — Guru
 Nam Bhakt—Abla Nath—Agam Prasad

MOHAN—PRAKASH—JIVAN

Satya Jivan—Anand—Harakh
 Hans—Nam—Shabd—Prem—Surat—Nam—Daya—

Maral—Daya
Dharam—Surat

[Faint handwritten notes, possibly bleed-through from the reverse side of the page.]

Durlabh Saran. Prabhu Saran. Prabhu Nath. Ratan Nath.

Prasad—Nath—Saran—Das

(Sukhdeo. Gurdeo. Anadi. Anami. Daya.)

Manohar Das. Purushotam Saran. Shabd Sukh.

Nam Sukh. Saran Sukh. Prem Sukh.

Adhar—Alambh—Pratap—Prakash

(Nam. Prem. Saran. Shabd. Mauj.)

Gahir—Dhir—Gambhir

Bhar Bhari
Suman Bhari
Prem
Sahaj

Premkanti
Vilvanti
Shanvanti

Padmaprati
Padmadhar
Padmanagar

Uttam Chand
Gyan Chand
Nirmal Chand
Adhar Chand
Surat Chand
Gagan Chandra
Gurumukh Chandra
Padam Prakash
Ratan Bhushan
Abinash Saran
Radha Saran.

کنت - کرن - جرن - ارن - دین - رتن
دیہی - عامی - کشوری
کنول - پدم - رتن - رتن

Soami Adhar. Radha Adhar. Bhakt Adhar.
Gurumukh Adhar. Agam Adhar. Alakh Adhar.
Gurdeo Adhar. Satgur Adhar. Daras Adhar.
Surt Adhar. Shabd Adhar, Padam Adhar.

Gur Charan Adhar. Gur Saran Adhar. Mauj Adhar.
Bhao Bhari. Sumat Bhari. Saran Bhari. Prem Bhari.
Suhag Bhari. Prem Vati. Sil Vati. Dhanvanti.
Padam Pratap. Padmadhar. Padmananad.
Sant. Saran. Charan. Amrit. Dhan. Ratan Dei.
Kumari. Kishori. Kanwal. Padam

A FEW STRAY NOTES
IN
BABUJI MAHARAJ'S OWN HAND-WRITING

(1)

“.....followers of the Radhasoami religion mean those who owe allegiance to the original sect represented by appellants (in other words those who owe allegiance to the Council). Because of this clause the respondents should not be allowed to claim a hand in the management of the Council.”

(2)

A person once initiated by a Sant Sat Guru, or under His authority, cannot be de-initiated, but, if he accepts a person as a guru, who is not recognised by the parent Satsang, administered by Central Administrative Council, his spiritual progress is suspended and he is, practically, for such time, an ex-communicant. His subsequent acceptance at any future time, of a true Guru, results in revival of his previous initiation and his spiritual progress is resumed.

(3)

The highest form of sublimation is the sublimation of (attained by) NAM (Word). When this form of alchemy (process of conversion of dross into

prime element) is perfected, all other (the lower) forms of alchemy stand bound as slaves. When the master (Kal—the Lord of all riches) is subdued, where can his consort (Maya—personification of riches) go ?

(4)

As in the case of a human being, the eyes see, the heart beats, the mouth eats, and the personality remains the same. Similarly, in the case of a Sant Sat Guru, He functions as an ordinary human being, a true Preceptor and the Saviour of humanity, while, all the time, His personality remains that of the Supreme Being, with whom He is one, the only difference between the two being that, in the case of a human being, all impulses proceed from his conscious ego, while in the case of a Sant Sat Guru, all impulses proceed from the Supreme Being, whose Corporate Manifestation the Sant Sat Guru is.

(5)

All functions, sensory or motor, of a human being are performed by impulses from his spirit-cum-mind (ego) and his personality and individuality, at all times, remain the same. Similarly, all the actions (functions) of a Sant Sat Guru, including those of a human being, and a true Preceptor and Saviour of humanity, are performed by direct and uninterrupted impulses from the Supreme Being, with whom He is one.

(6)

The old observances had a value of their own, in their own time, in conjunction with the practices enjoined by the Acharyas of the particular creeds.

but they have gradually deteriorated into various meaningless restrictions, to which, the present day protagonists of those religions, cling with a vacant and unthinking doggedness. The Chowka* and the distinction between fried and baked articles commonly found amongst Hindus are instances of this kind.

The principles underlying the old observances are too numerous to be detailed and explained in a letter, and I would like to reserve them for your next visit to me. Generally speaking, I may tell you that, though not entirely devoid of hygienic and sanitary value, these observances, in the manner in which they are worked, and with the inconsistencies which surround them, often prove more obstructive than useful.

(7)

The "symbol" on the title page is the outcome of a hobby, of which the gentleman (a relation of Maharaj Saheb), who held the custody of the manuscript and also eventually undertook the publication of the book, was possessed. The symbol has a history behind it, which you can learn from the lips of who alone knows it, in all its details. We do not treat it at all seriously, and regard it more or less as a toy and a decoration on the cover. Any person, who has a grain of intelligence in him, can understand that three dimensions cannot receive adequate

*Chowka=The space in which Hindus dress their victuals. The clean washed place in which Hindus cook their food and eat.

representation in a two dimensional surface, and the fourth dimension and the dimensions beyond it are simply incapable of representation by any means or materials at the disposal of a human being. The symbol ought to be dismissed summarily and no spiritual significance should be attached to it..... would certainly have preferred its dismissal, but he could not help it.

All the criticism levelled against the book has been conceived by the people in a meticulous spirit, and with the object of discrediting the efforts of the people who brought about its publication, regardless of the benefit which it is likely to bring to the Satsangis and others. It has no defects which may alter its authoritative character. Thepeople wanted to induce the family members to transfer its copyright to them, so that they could have at least one book written by a recognised Guru, which they could call their own. Jealousy and rancour have been at work, in bringing about the attitude, they have adopted. Huzur Maharaj and Maharaj Saheb never cared about the sort of defects the people speak of. They are left over for the *quid nunces* to busy themselves with.

(8)

The Sant Sat Guru is identified with the Satsang, and the Satsang with Him. In Him, the Surat is merged in the Sat Shabd, while in others, the two are detached from each other, but by association with Him, in the other spirits too (His followers), the Surat gets merged with the Shabd, and then, "the

subtle form of Name, of Sat Guru and of Jiva will all appear to be one and the same." (Bachan No, 235, Part 2, Sar Bachan Prose)

(9)

The words, "under the spiritual impulse of my Guru Buaji Saheba" (vide last two lines, page 398, Privy Council Paper Book), have not been given their due significance. But for the impulse, the ownership would not be centered in a particular being in a human form, and the ownership goes with the impulse from one human form to another. Hence it is the impulse, which is the owner, not the particular human form in his individual capacity, in which the impulse resides for the time being. The impulse is the owner for all time in succession. This is the only logical way of looking at things, and saves the absurdity of changing ownership, from one person to another, linked with no method of descent, known to law.

(10)

An individual by himself alone may not be an institution, but an individual, with what he stands for or symbolises, is certainly an institution. In other words, the Guru, who is the embodiment of the self-conscious spirit, possessed with the power of awakening in fit subjects the self lost spirit in them, together with his congregational associates, who are engaged in awakening the dormant spirit power in them, under the guidance of the Guru, symbolising communion of Surat (spirit) with Shabd (the regenerative spiritual current), viz., external and internal Satsang,

of which the Sant Sat Guru is an integral part, do, all taken together, form an institution, carrying with it all the elements of an institution known in the world, with far greater stability than any of them possesses.

(11)

Sant Sat Guru is infallible from the spiritual point of view. He does nothing, which has not for its aim the spiritual benefit of those affected in the remotest degree by His actions. Viewed superficially and from the wordly point of view, several actions of His would seem to lack justification, but their subtle influence in the spiritual plane is one of spiritual benefit or the loosening of the bondages of mind and matter. The Supreme Being brought into existence the entire Creation, with a benificent object, although this world is found to be full of anomalies and apparently unjustifiable inequalities.

(12)

.....A spirit of concealed revolt and discontent, coupled with the manufacture of grievances and veiled enmity, against all true believers, has characterised the behaviour of all those, whose attitude has been as described above. No amount of frankness, sophistry and white washing and explanation can remove the deep rooted evil, unless and until, the mind is laid bare before Radhasoami Dayal internally, in a spirit of deep contrition, begging for forgiveness.

(13)

According to the tenets and the traditions of our

Faith, the Sant Sat Guru is the sole and absolute owner of the offerings made to Him, or to Radha-soami Dayal whose representative on earth He is regarded to be. The mere idea of any sort of interest of the donor in the gift would be subversive of the fundamental principles of our Faith, which aims at the gradual but complete surrender of the will of the devotee, and eventual extinction of his interests in all his belongings—the body, the mind and all worldly possessions—their possessions being regarded after dedication as sanctified gifts from the Sant Sat Guru, to be used judiciously in consistence with the prime object of attaining complete emancipation. The idea of retention of interest, would not only be repugnant to a true devotee, but would detract from the merit of the offering, rendering it unfit for acceptance.

Inebriated with over-flowing love, as devotion for the Sant Sat Guru, and in gratitude for the inestimable grace received at His hands, the disciple makes a willing sacrifice of his body, mind and wealth, or rather scatters them to the wind as trifles and trashes in his inexpressible joy, and sings in rapturous delight praise of his Divine Saviour to the accompaniment of the sentiments contained in the following lines :

क्या वारुं गुरु पर आई ।
 तन मन धन तुच्छ दिखाई ॥
 सुर्त अंश तुम्हारी प्यारी ।
 अब सरबस हुई तुम्हारी ॥

“What sacrifice shall I make at your Feet, O Guru ! My body, mind and wealth look too trivial.

Surat (spirit), which is Your own essence and dear to You, is now entirely offered to you."

In a Faith, which harbours such high traditions, the question of the retention of interest is far too prosaic, absurd and chimerical to enter into the mind of the votary.

On the other hand, the Sant Sat Guru, while accepting everything offered in a true spirit of devotion and graciously responding to the sentiments of the devotees, scrupulously avoids making a living or building up a fortune for Himself out of them..

A FEW PAGES OF A NOTE
DICTATED BY BABUJI MAHARAJ
TO THIS AUTHOR

...term for it, but at the same time it is the duty of sensible and Parmarthi persons to check them as far as possible. After the demise of Chachaji Saheb, an attempt was made to set up a coach with a photo upon it as a place of worship and this scheme was actually carried out but before it could gather a hallow of tradition around it, it was removed with the help of the most important member of the family to whom the absurdity and futility of the scheme was explained. Not long ago, a dummy was being set up as a symbol of family worship, into the details of which I do not wish to go here but the mischief was nipped in the bud.

There are still a few remnants of olden days of this type and efforts will be directed towards their extinction with as little friction as possible.

The case of Radhaji Maharaj was unique and exclusive. When the Supreme Name RADHA-SOAMI was disclosed, in course of time, by S. M., those amongst His disciples in whom the awakening of spirit had sufficiently asserted itself, at once recognised the sublimity of the Name, and gave the

appellation of Soamiji to Soamiji Maharaj and Radhaji to Radhaji Maharaj.

...thus recognising, in a way, the High and Exalted position of R. M. This incident alone places the case of R. M. beyond the pale of comparison and parallelism.

SPECIMEN DISCOURSES OF BABUJI MAHARAJ
[SHOWING AS TO HOW HE USED TO
REVISE AND CORRECT THIS AUTHOR'S
REPRODUCTIONS OF HIS DISCOURSES
FROM MEMORY]

۹۸

14.5.1938

دنیا کے قاعدہ کے موافق یہاں اچھا برتاؤ کرنا اس بات کا ثبوت
 ہے کہ کون جس لامبواں اور سکاڑی آدمی بہری ہوئے گی
 نہیں ہے کہ اس کی سزا دینے کی ہے۔ علم و ہوش و شجاعت سے بھرپور ہے۔
 جس سے ہمیں اس کے لئے چاہئے ہے۔ اس کے لئے ہم اس کے لئے
 جس سے ہمیں اس کے لئے چاہئے ہے۔ اس کے لئے ہم اس کے لئے
 نہیں پہنچا ہے۔ اپنے کھسپوں و یاد دوست آتشا سب کی سیوا کرتے ہیں۔ دوسروں کو
 اور اپنے خلیے والوں کے ساتھ اچھا برتاؤ کرتے ہیں۔ کسی کی حق تلفی نہیں کرتے۔ اور دنیا میں
 سر کوئی اٹھو کہتے ہیں کہ بیلے آدمی ہیں۔ اپنے گھٹا کا کچھ پر مدد بھی کر لیتے ہیں مثلاً دیلی
 دوتار کا جوانی وغیرہ جو ان کا رشتہ ہوتا ہے اس کے لئے کہ وہ غریب ہو کر رہتے ہیں۔ چاہے بھی کرتے
 ہیں اور ان کے لئے میں ہاتھ ڈالے گھنٹہ دو گھنٹہ بیٹھے ہی رہتے ہیں لیکن انہوں نے یہ دیش نہیں
 ہے۔ اس کے لئے میں ہاتھ ڈالے گھنٹہ دو گھنٹہ بیٹھے ہی رہتے ہیں لیکن انہوں نے یہ دیش نہیں
 ہے۔ اس کے لئے میں ہاتھ ڈالے گھنٹہ دو گھنٹہ بیٹھے ہی رہتے ہیں لیکن انہوں نے یہ دیش نہیں

ہے اس کا رخ پیچھے کی جانب ہے اور ادھوگتی میں لے جانے والی ہے۔ جب مایا جاگیر ٹھیک
اور ایک نہ ایک دن وہ ضرور آویگا تب سب چیزیں غائب ہو جائیں گی اور ادھوگتی میں لے
جانے والے ناقص کام کرنے لگیگا۔ اس لئے اس بات کی کوئی مہما نہیں ہے کہ ملاں

شخص کا تیرا اور سیر ہار بڑا درست ہے۔ یہاں کی نیت اور ریت کے انوسار ٹھیک ہے
مگر پرماتہ کوئی اور ہی چیز ہے۔ سستیہ پرماتہ کے حساب سے تو ایک بھی میں یہ کہتی ہے
جس لوگوں کی کاروائی اوٹ پٹانگ اور اثری بیڑی ہے وہ لوگ سمجھا بے توہا کہتے ہیں
اور وہ سمجھ بھی سکتے ہیں کیونکہ وہ جانتے ہیں کہ ہماری کاروائی اسٹاک ہے۔

... کہ سستیہ پرماتہ کی مات ستائی حادے نو ماں سکتے ہیں۔ سرکس اسکے حوالے
کو لے گا وہ خیال کرتے ہیں اور سمجھتے ہیں کہ ہم جو کر رہے ہیں وہ ٹھیک ہے۔ وہ لوگ
کسی طرح نہیں سمجھ سکتے ہیں۔ ان کی سرت یہاں جم گئی ہے اور ہم کرکڑ گئی ہے۔

جب تک ٹکڑ ٹکڑ اور ہل میل نہ ہو اور کی حرکت اور بیکر کسی طرح سے خوشحالی نہیں ہو
سکتی۔ فرمایا ہے کہ جو گنہگار بھی ہے مگر جس کو ستور کی سر پرایت ہے اس کے سر
گناہ معاف ہو جائیگا اور جو اچھے گناہ ہے مگر ستور کی سر پرایت ہے تو وہ
بڑھ گناہ گناہ گناہ جائیگا۔ کہنے کا مطلب یہ ہے کہ یہاں کی نیت کے انوسار تیرا اور

سیر ہار درست رکھا اس بات کی دلیل نہیں ہو سکتی کہ پرماتہ کیا جا رہا ہے۔ یہاں کے
نیت کے انوسار سستیہ سے جب تک یہاں رہنا ہے کچھ آرم اور سکھ مل سکتا ہے
اور یہاں کی نیت تو یہ ہے کہ صبح سے سٹاک کرنا شروع کیا اور شام کو اسٹاک دینا

دور یہاں کی میت تو یہ بھی تھوکتے کہ صبح سے سٹا کر شروع کیا اور شام کو دس لاکھ روپے
 لایا تو کچھ سزا نہیں سمجھی جاتا بلکہ دس لاکھ روپے میں شری تریب ہوتی ہے۔ اور لوگوں کا
 کہنا ہے کہ سٹ سودا کیا ہوتے ہی کیا۔ ہمارا جاؤ پھیل گیا۔ ہلکوا ٹوڑا ہوا۔ اس میں
 کوئی بے ایمانی اور دھوکے بازی نہیں ہے۔ اور گاہ کہہتا تو ٹھیک ہے مگر اتنا
 بچا کرنا چاہئے کہ تمہارے پاس روپیہ کیوں کا امسا لگ گیا تو دوسروں کا مفروضہ نقصان
 ہوا ہوگا۔ اگر دوسروں کا نقصان نہ ہو تو اتنا روپیہ کیسے آسکتا ہے۔ کئی لوگوں کو
 حال سننے میں آتا ہے کہ صرف ایک ٹوٹا لے کر آئے تھے مگر دھوکے لگا کر اس کی خوشی
 بدھ تھی ^{کوئی} گھٹہ گھٹہ ہوا اس آئے تھے اور اپنے گناہوں کو حکم دے جاتے
 تھے کہ ^{کوئی} جیز خریدو۔ فلاں جیز بیجو۔ یہ کر دو۔ وہ کر دو۔ اور شام تک ^{کوئی} لاکھ روپیہ
 (۱۰۰۰۰)

کما لیتے تھے۔ سارا مارا اور ہاتھ میں تھا۔ دس لاکھ روپے کی شری تریب تھی سرگرمی
 اور کی بوجھ کرتی تھی۔ مگر اس سے کیا ہوتا ہے۔ دس لاکھ روپیہ کھایا اور لاکھ روپیہ دان کر دیا
 تو کیا وہ دھوکے پر ہو گیا۔ دس لاکھ روپیہ چاہئے وہ دان دیر اور دھرم دیر اور دس لاکھ روپیہ
 کہلا میں مگر مہایاب آتا ہیں۔ دھوکے لکھا کر کے کیا کر سکتے۔ بے لگام ہو کر
 دس لاکھ روپیہ میں سر تنگے اور اس کا نتیجہ یہ ہو گا کہ ترک گامی ہو جائے۔

کوئی لوگ کہتے ہیں کہ ہم آج کوئی جیز خریدتے ہیں۔ کل
 بیچتے ہیں اور جو منافع ملتا ہے وہ لیتے ہیں۔ کسی کو دھوکھا نہیں دیتے یہی۔ کوئی
 بے ایمانی نہیں کرتے نہیں۔ بے شک اس محنت میں کوئی بے ایمانی اور دھوکے بازی

مردہوں سے ملکت کر کے لیے اوس میں آگ لگا دیں گی۔

سنا آگ لگے ہوئے وہ اس گھاٹ سے ہیں بھڑٹنے لگے ہیں۔ اداں کے مدد میں

بیدار اور آگ کا سامنا ہے۔ ابھی جا رہے ہیں قدر و درستی سے نرت لیں

جس سے جس کے ساتھ آدھانہ سڑی نکھرے کچھ ہوگی اور ہل چل بھیگیں۔
پیر مارے کوئی مسکرائیں اس پر - جھیلیں بھلیں - عرق اور ریح نکالی حادی کی پیل

پیر مار فخر کوئی مسکرائیں ایسے - تمنا کی گلی - عرفان اور روح نکالی حادہ کی پہلی

جہاں تک ممکن ہے سچا رہیں ہو گا۔ غصہ نہ کہے سے کلام نہیں ہو گا کہ تم تو دین ادا

ہیں۔ ہمارا تو آبی ہی ہیں۔ آئیے سو ہمارا کون ہے اور یہ ہے اور وہ ہے۔

یہ دیشا دوسری قسم کی ہے۔ یہ جس میں اور دھن کے ہوگ ماس اور برکھ کے

لئے جیتے رہیں ہوتا ہے اور ڈرتا ہے کہ کہیں ہمارا قصداں نہ ہو جاوے۔

میر مارتھ کے لئے مالک کے آگے دین ہو تب میر مارتھ اور دینتا ہے ۔

جیسے کتا ڈنڈا کھاتا ہے مگر روٹی کے ٹکڑے کے لئے کالہ اور سفید

~~بھٹلہ~~ دروازہ نہیں کھولتا۔ بار بار دوا پر آتا ہے اور بھکاری

ہمارے لئے کالی اور ڈراٹ بھٹکار سے کچھ سہتا ہے اسی طرح سے

جب یہ مالک کے آگے پہنچا تو اس کے لئے غرض مند اور محتاج ہو گا اور کہے گا

حکاماری کی ورتی سے دیں ہو گا نت مالک کی دیا آویگی۔ اگر یہ ورتی ہنس

آئی ہے اور گھاٹ ہنس رہا ہے تو دیا تو آدھیں مگر کھسک گھاٹ کے انوسار ۔

جیس گھاٹ پر بیٹھا ہے اس گھاٹ پر آتے آتے حودیا کا روپ ہے

اوسے روپ میں دیا آدنگی۔ پھر کھٹ روپ میں دیا نہیں آسکتی ۴۔

TRANSLATION OF A DISCOURSE OF BABUJI MAHARAJ

Agra

14-5-1938

Conventional good conduct, formal worship, ritual recitation or chanting, pilgrimage and philanthropy do not constitute Parmarth. Prosecution of Parmarth and attaining of Daya are possible only when one denies the world and becomes meek and needy like a beggar.

1. Good behaviour, in conformity with the ethical code of this world, is no proof that a man's Surat is of a higher region. Generally, all have brutish and devilish tendencies. There are people who discharge all their duties and obligations properly, according to established conventions. Outwardly they cause no harm to anybody. They render service to the members of their family and to their friends. They are good to their colleagues and associates. They do not deprive anyone of his due. Everybody considers them to be good. They also perform some of the conventional religious acts, such as, the worship of Devi¹, Devata², Durga³, Bhawani⁴, etc. They perform Japa⁵ by keeping their hand in Gaumukhi⁶ for an hour or two. They perform the worships prevalent in their family. But they have not detached themselves from the world, nor do they try

1. goddess. 2. gods. 3. the energy worshipped as the consort of Shiva in different forms. 4. an epithet of Durga. 5. muttering or repeating some Mantra or holy name. 6. the chasm in the Himalaya mountain through which the Ganges flows (erroneously conceived to be shaped like a cow's mouth). Here it means a cloth bag containing a rosary.

or wish to do so. Their Surat is tied to this world. Whatever they do, is an outcome of their love and attachment for this world and its people.

2. Ethical codes vary. Even a dog has its share of faithfulness. It serves and looks after its master and is good to him. Similarly, other animals such as cows, horses, etc. also behave properly. But they are after all animals. They do not become human beings. There is a distinction between man and brute. In like manner, if a person's behaviour in the world is proper, he tells no lies, commits no theft, does good to others, engages in meritorious acts and discharges all his worldly duties and obligations, it would be wrong to conclude that he is Parmarthi, that he has secured his release from the worldly bondages and that his salvation has been effected, or that the path of his salvation is clear. From this it should not, however, be inferred that for securing Parmarth, it is not necessary to give up lie, theft, cheating, etc. It would be absurd to think like that. The idea underlying the above statement should be correctly grasped. Take for instance a Sanjhi*. It appears to be very alluring and attractive and gives out very sweet fragrance, but how long can it last? After about half an hour, flowers would begin to wither away and ultimately nothing would be left. So long as a man's *ghat* (plane) has not changed he is entangled in the worldly attachments and his Surat is confined here, he cannot be relied upon, even though he may be considered to be guiltless and meritorious. This condition will last for a few days

*Floral decoration in a temple.

only. As a matter of fact, even to live in this world is a sin. The current issuing forth from the centre at which man is kinetic is downwards, and leads to infernal regions. A day will surely come when the wheel of Maya will turn and all apparent goodness will disappear. Then the same man will perform activities which would lead him to infernal regions. Hence no importance should be attached to a man's good behaviour and conduct. It may be right according to the moral code of the world, but Parmarth is something else. From the point of view of true Parmarth, all this is misfortune. Persons who indulge in undesirable activities, can be corrected, because they know that their activities are undesirable. They can accept true Parmarth. On the other hand, those who consider themselves to be guiltless and righteous can never be corrected. Their Surat has got frozen and stuck up here. Unless there is a great jolt and upheaval, it cannot be dislodged. It has been said, "If a sinner has come under the Saran of the Sat Guru, all his sins will be pardoned. While, he who is guiltless but is not under the Saran of Sat Guru, will be counted among the greatest of sinners." In other words, a man's ethical and moral conduct and behaviour cannot be an index of his Parmarthi progress. Worldly good conduct would result in some pleasure in this world. If a person earns in speculation ten lacs of rupees in a day, it would not be considered wrong according to the moral code of this world. People would speak well of him. They argue that all had equal opportunities to invest, but prices rose in case of some investments and therefrom they earned in the open market. Of

course, they are right to this extent. They must, however, consider that if they could earn tons of money, others certainly suffered loss. Without this they could not have earned. It is said of some persons that they had merely a Lota¹ as their worldly possession, when they joined the stock and share market, but they had succeeded in pleasing the Jogni² who confers wealth, so as to get her supernatural help in amassing wealth. For one or two hours only, they would go to their business establishment and order their agents to purchase or sell particular commodity and by the evening, they would earn lacs and lacs of rupees. They had monopolised the entire market. They were greatly respected in the world. Government officers also held them in high esteem. If, out of ten lacs they had earned, they gave away one lac in charity, their earning cannot be sanctified. They may be considered to be generous, kind-hearted and saintly by the world, but are, in fact, sinful. The result of accumulating wealth would be that some time afterwards they would give themselves up to indulgence in pleasures and would be dragged down to hell.

3. Some people argue that they purchase and sell a certain commodity. They earn the difference, without cheating anybody. Of course, technically there is no cheating. But to monopolise the entire stock, to control the whole market, and to sell at an arbitrary rate does constitute cheating. This is what big business men do. They fix such a selling price

1 Lota=A small metal pot, mug of brass, copper, etc.

2 Jogni=A spirit or petty goddess ruling periods of good luck.

that entire profit goes to them, and others who trade in that commodity, suffer loss. This is all cheating and dishonesty. In short, large amount of money cannot be made without such acts as are sinful.

4. A Parmarthi is required to earn his living by hard work. The best means is service, as for instance, a clerical job. But unfair ways have been introduced there as well. Earning by hard work and honesty is sanctified. A man's work should be commensurate with the wages he gets, so that one who pays does not feel it. Next comes agriculture or farming. Business comes last.

5. A man is attached to whatever he owns, whether it is one paisa¹ or crores of rupees. By renouncing the household and going out with a loincloth on, one's bondages cannot be loosened. On the other hand, greater harm is caused by living, eating and dressing at other's expense and leading a care-free life.

6. In order to get release from bondages, they will have to be burned and destroyed, otherwise one cannot get away from this plane. Bondages themselves are fuel and fire. At present howsoever properly one might behave, when the time comes for cutting asunder the bondages, great tumult and turmoil will happen and much suffering will have to be undergone. Parmarth is not a joke. One would be subjected to extremely painful experience in the process of purification, and then the essence or Surat would be extricated. All power and resources of this world

1 The hundredth part of a rupee.

will have to be given up. One must become sincerely humble and meek. Mere verbal profession of humility that Lord is all in all and that there is none else, would serve no purpose. It is not real humility, if one becomes meek for pleasures and joys of the body and mind and for riches, when one fears lest one should suffer worldly loss, if one does not behave meekly. Parmarth and true Dinta (humility) consist in becoming humble and meek before the Lord. A dog, even though scared away with a stick, does not leave the door. Again and again he turns up for a piece of bread. A beggar, for the sake of food, tolerates abuse and insult. In like manner, a man has to be humble and meek like a dog and a beggar. Then the Lord's grace will be showered. So long as this kind of humility has not been engendered and *ghat* (plane) changed, Daya will, of course, come but consistent with the plane or *ghat* of the devotee. Daya when it reaches the plane or centre at which the devotee is located, will assume the form corresponding to that centre, i. e., higher form of Daya cannot be received at this lower centre. Real grace cannot manifest itself there.

$$\frac{2.1}{28 \frac{1}{2} 30}$$

इसके रोक और ~~व्यवस्था~~ ^{व्यवस्था} किया, फोटो रखना,
आराधन व सजावट करना, फोटो के सामने धूप ^{रखा} और
अक्षत व फूल बगैर चढ़ना यह तो मूर्ति पूजा होगई।
समाध भजन घर और गुरु द्वारे में फोटो रक्खी है। वस
यही ठीक है और काफी है। वही उनकी कार आम्द चीजें
मसलन पलंग चौकी खड़ा ^{भी} बगैर ^{भी} रक्खी है।

समस्त पुरुष की देह में माली ~~हस्त-मर्ष~~ ^{हस्त-मर्ष} बगैर ^{भी}
वही भारी चैतन्यता ^{भी} है और देह से नृ चैतन्यता बाहर

फैलती और निकलती रहती है। इसलिये उनकी कार आम्द
आगे तब ^{भी} ~~जहाँ~~ ^{जहाँ} ~~नहीं~~ ^{नहीं} ~~हैं~~ ^{हैं} ~~वहाँ~~ ^{वहाँ} ~~ठहरते हैं~~ ^{ठहरते हैं}
चीजों में और उन जगहों में जहाँ ^{भी} ~~नहीं~~ ^{नहीं} ~~हैं~~ ^{हैं} ~~वहाँ~~ ^{वहाँ} ~~ठहरते हैं~~ ^{ठहरते हैं}
या भजन करते हैं नृत चैतन्यता ^{भी} है। उन चीजों को ^{भी} ~~नहीं~~ ^{नहीं} ~~हैं~~ ^{हैं} ~~वहाँ~~ ^{वहाँ} ~~ठहरते हैं~~ ^{ठहरते हैं}
स्पर्श करने से नृ चैतन्यता ^{भी} ~~नहीं~~ ^{नहीं} ~~हैं~~ ^{हैं} ~~वहाँ~~ ^{वहाँ} ~~ठहरते हैं~~ ^{ठहरते हैं}
(समाध और भजन घर और गुरु द्वारे में नृ चीजे रक्खी है) ^{भी} ~~नहीं~~ ^{नहीं} ~~हैं~~ ^{हैं} ~~वहाँ~~ ^{वहाँ} ~~ठहरते हैं~~ ^{ठहरते हैं}
कि उनको स्पर्श कर के यह फायदा हासिल किया जावे। इसी
तरह यह फरमाया है कि जो कोई भजन घर में बैठकर
भजन करेगा उसको विशेष मदद मिलेगी और परिक्रमा
देने से भी यही लाभ होगा। इन जगहों और चीजों की ^{भी} ~~नहीं~~ ^{नहीं} ~~हैं~~ ^{हैं} ~~वहाँ~~ ^{वहाँ} ~~ठहरते हैं~~ ^{ठहरते हैं}
अजसत और नुजुर्गी है इसका यह उल्लेख बयान किया गया है।

उनकी कार आम्ह चीजे रखने की सिमर
 समाध या भजन घर या गुरु दारे के और कौन जग
 हो सकती है। अगर और जगों में भी इन चीजों को रख
 है और रखने वाले खुद भी पूजते हैं और दूसरे से भी
 उन चीजों को पूजवाते हैं तो इससे उन रखने वालों की
 कोई गरज और मतलब है। वह अपनी मान बढ़ाई
 के स्वादिष्ट हैं और अपना रोजगार चलाना चाहते हैं बल्कि
 चला रहे हैं। जिन लोगों को परमार्थ की चाह नहीं है वह
 भेड़ बाल की तरह उस कारिबाई को का रहे हैं। करने वाले
 और करने वाले दोनों ही को परमार्थ से कोई मतलब नहीं
 है। ऐसी तरह से दूर से फल और अक्षत फेकते हैं कि
 अगर गुरु ही तो फल जीय। इसी को वह लोग समझते हैं
 कि हम परमार्थ काम रहे हैं। लीक पिटाई कर रहे हैं। इन
 बातों को वह लोग सुन कर नाराज होंगे। उनसे कहने की
 नहीं चाहिये। जो नाराज और अनजान हैं उनको अपनी कारिबाई
 करने देना चाहिये। क्योंकि वह कभी समझते नहीं। अगर कोई
 जानकार हो, गलती करे तो उसको कहना फर्ज है क्योंकि बिना

$$\frac{3}{28\frac{3}{38}}$$

$$\begin{array}{r} 4 \\ 28 \overline{) 112} \\ \underline{112} \\ 0 \end{array}$$

बरे हुए इस तरह के भर्त्ति नहीं जा सकते हैं और जब कभी

जायगी तो सच्ची बात ही कही जायगी।

‘साधु ऐसा चाहिये साँची को बनाय’

✓✓ 'कै हटे कै फिर जुड़े बिन को भर्मे न जाय'

XX [येम पत्र मे तुज्जर माराज ने इन सब ^{उप} कृत्यों के उत्सल
(२०७३-२०७४) में जो कि उनसे बहुत अधिक है।
बयान कर रहे हैं। उसिल मे वह कुछ न लिखते] यह निष्कर्ष

जी है। जो सच्चा है वह हमेशा सच्चे से पतियायगा।

जु कभी धोखा नहीं खा सकता है। जो गिरे का सच्चा ^{ग्राहक} ~~ग्राहक~~ है।

है वह आप ही आप जोहरी बन जायगा ।

‘साँचे को साँचा मिले, पंथिका बटै सनेह’

‘ਸੁੱਤੇ ਕੌ ਸਾਂਝਾ ਮਿਲੇ, ਨਤ ਦੇ ਦੁਟੈ ਨੇਹ’

जब प्रेम पत्र लिखा जा रहा था उस वक्त चाचाजी लखनऊ में थे।
उन्हीं ने मुजूर मयाराज से कहा कि आप समाधि बगैरा के बारे में

भी कुछ लिखिये नरना रोज व रोज स्वामी बाग की *importance*

अभिमत) तो कम होती जा रही है और उठ रही है। कोई समाधान

उपरोक्त बाग की तरफ तब जा रहा है। नुत इससे करने

पर जूजर महाराज ने मंजूर किया और समाधि बगैरा के

बारे में लिखा मगर सिर्फ उसूल बयान किया। समाध न

कार प्रमद चीजों की म्हा बुझु री है न उनसे म्हा फायदा उठाया

$$\frac{6}{29\frac{3}{50}}$$

इसी वजह से इसके पानी में अमृत की अंश वास्वा मौजूद है।
यह इस कुँए के जल की महिमा है और जो इसको पीएगा
उसको लुब्धामृत और चरनामृत का ही फायदा होगा। मगर
ऐसा तो नहीं है कि सिर्फ इसको पीने से काम बन जायगा,
और कुछ करने की जरूरत नहीं है। अगर ऐसा ऐसा तो क्या
हुजूर महाराज इस जल को अपने घरों पर डालने या रखने
देते। इसमें उस जल की कोई बेकदरी या कोपदबी नहीं है।
करने का जो बुद्धा और मतलब है उसकी तरफ ध्यान देना

बाहिये । चाँदाजी साहब खूफाना ~~ब~~ खडा कर देने । कुंए को
 पट्टा देने और सिर्फ चरनामृत के ही लोह पर उसमे से पानी
 निकालने देने । मगर क्या करते । जहाँ तो खुद उस पानी
 से रास पीते थे, कुत्ती करते थे और आब दस्त लेते थे । नालब
 कहने का यह है कि यह सब चीजे नजीम और अदन करने
 की है । परमार्थ में मददगार होगी । मगर उन वर परमार्थ
 का आधार नहीं है । अगर संत सनमुख या साधु गुरु न हों तो
 अपने अंतर में जितनी बने परमार्थी कार्यवाई करें और उनकी
 तलाश न रोज में रहे । इस बहरी चीजों से ~~कद~~ ^{कद} ~~लाभ~~ ^{लाभ}

$$\frac{7}{28\frac{1}{39}}$$

मगर उनको आधार मत बनाओ। उनमें अरको मत। अगर संत संत गुरु विराजमान हों और उनका समागम प्राप्त हो तो यह महा बड़ा भागता की बात है। परमाणा है कि अगर इसको संत संत गुरु मिल जावें और उनके चरणों में प्रीत प्रतीत आ जावे तो इसका काम बन गया। इसको किसी की जरूरत नहीं है। यह बिल्कुल सत्य है। फिर किसी के आगे हाथ पसारने की जरूरत नहीं है। मगर उनके चरणों में प्रीत प्रतीत का आना बड़ा मुश्किल है। धन संतान स्त्री मान बड़ाई की आर

भी हो और सनगुरु के चरणों में भी प्रीत हो, यह न कभी हुआ है और न हो सकता है। अगर इसको 'राधास्वामी' नाम पर प्रीत और निश्चय आजावे तो यह 'राधास्वामी' का रूप हो गया मगर जब 'राधास्वामी' नाम में प्रीत आवेगी तब और किसी नाम पर ~~कोई भी नहीं करेगा~~ ^{की तरफ तब बूढ़} ~~भी नहीं करेगा~~। परमार्थ कमाना कोई ^{शुद्धता} ~~देखगी और मसरकर नहीं है~~। तब मन चढाना पेडा और उनके ~~चरणों की रीत बानी में लिखी है~~ ^{- 24/11/1937}

'जान भक्त का निह मरन अनजाने का राज'
'सर और सर समझे नहीं, पेट भरन से काज'

$\frac{8}{38\frac{2}{3}}$

जो पतिव्रता स्त्री है वह अपने पति को अपना

नन मम और जान सब उपनि कर देती है और यही पतिव्रता
अंग है। इसका पालन करती हुई वह सास समुर जेठ देवर बौआ
का भी उदब कर देती है। अगर वह अपने पति के लिये
जान दे दे तो क्या इसमें सास समुर जेठ देवर की बेअदबी
हो गई? या बेअदबी नहीं है। या तो ठीक पतिव्रत अंग है।

बात असल में यह है कि किसी को पति मिला ही नहीं। अगर
पतिव्रत में यह बात है तो गुंझत तो पतिव्रत से बहुत
ऊँचा है।

XX *Handwritten*

Bring in B

महाराज ने परमात्मा कि जब हम अजमेर गए थे तो एक दिन रत्नाज्ञा साहब की दरगाह देखने को भी गए। वहाँ हमने मत्था टेका। वह साध मुसल थे। मक थे। उनका उदब और ताजीम करना मुनासिब था। इसलिए उनकी कोश और समारि पर सिर मुकाना सिर्फ ताजीम और उदब का इज्दर था। और कोई बात नहीं थी। मगर ओर तो ने जो देखा तो आपस में कहने लगी कि महाराज ने मत्था टेका है। फिर क्या था। अपने दिल की रत्नाहिरों और आरजूओं की मानता मनाने लगी।

$$\frac{9}{28\frac{2}{3}0}$$

हमको धन मिल जाय या औलाद हो जाय, यह हो जाय
 और न हो जाय ऐसा ख्याल कर के रूपया रूपया दो दो
 रूपया चढ़ाने लगी और मत्वा टेकना शुरु किया। वहां के
 पंडे ने देखा कि यह तो खूब मुर्गी हाथ लगी। उन्होंने
 पीछा नहीं छोड़ा। बहुत नंग बिया। ममलुब यह है कि
 अदब और ताजीम करना और बात है और राधास्वामी
 दयाल को सरन लेकर किसी से मंगाना या किसी के
 सामने हाथ पसारना जाहिर करना है कि वह खड़े हैं और
 पर विरायत ख्याल है तब किस की है। इसी से यह कहा है कि
 अगर किसी जगह या किसी शरत को कत्ता टेकने और
 अदब व ताजीम का इज्हार करने में इस बात का अंदेशा
 हो कि उनको देख कर और लोग भेड बाल की तरह बर्तने
 लगे और असली परमार्थ की, रिश्ते के रिहनुफ़ कुरबाई
 करने लगे तो यही बेतर है कि मत्वा न टेके। इसका
 यह मतलब नहीं है कि बेअदबी करे। ऐसे मौकों पर खामोश
 और चुपचाप रहना अच्छा है बनिस्बत इसके कि लीक
 पिराई और भेड बाल की रीति जारी करे। मगर क्या करे।

18
28¹
30

खातिर ने सतसंग के भी पीछा नहीं छोड़ा। यहाँ भी मज
खातिर के लिये बहुत से काम करने पड़ते हैं। खातिर की
बजह से ही हुजूर महाराज को कई लोगों को उपदेश देने की
इजाजत देनी पड़ी थी। जब अकेले में बैठते थे तो फरमाते
थे कि कहीं कहीं खातिर की बजह से इजाजत देनी पड़ी वरना
सिवा दो शरको के (~~एक महाराज सत्संग के और दूसरा उनके~~
~~संग थे~~) किसी के उपदेश^{पर} पर यकीन नहीं है। यह दो
शरक जिनको, जहाँ, जब और जैसा चाहें उपदेश दें। सब
मौज से हैं। मुझे उन पर यकीन है। और किसी के उपदेश पर
यकीन नहीं है।

सवाल - जब तक अंतर में स्वरूप नहीं प्रकट हुआ है तब
तक फोटो से ध्यान कर सकते हैं या नहीं।

जवाब - अगर फोटो देखोगे तो ध्यान में फोटो ही आयेगी।

फोटो से सिर्फ इतनी मदद ली जा सकती है कि प्रत्यक्ष

~~किसी बल स्वरूप बिखर गया हो तो फोटो देख कर~~

~~तीव्र प्रकाश~~
आकार की याद^{की} की जा सकती है। अगर फोटो सामने

रख कर ~~बैठे-बैठे~~ उसे देख करेगा या यह कि फोटो

$$\frac{n}{28\frac{3}{38}}$$

देखी, आँख बंद कर के ध्यान करने लगा फिर आँख खोली
 ओर फोटो देखी ओर ध्यान करने लगा तो इस तरह कने
 से जब ध्यान में देखेगा फोटो ही देखेगा। स्वरूप कभी
 नहीं दखेगा। स्वरूप का दखना यह है कि सामंदल कुंवल
 या जिहरी के मुकाम पर वहाँ के चैतन्य आकाश में स्वरूप
 दिखई दे। सो बड़ा मुश्किल है।

TRANSLATION OF A DISCOURSE OF BABUJI MAHARAJ

Agra

28-3-1938

Samadhs of and articles used by the departed Sants, should be highly revered. But to worship them like idols and to believe that this activity alone constitutes Parmarth is foolish. In Sant Mat living Sant Sat Guru and Sadh Guru shall always be of prime importance.

1. While Satsang was going on, a Satsangi came in and started throwing flowers, with great zeal, at the portrait of Soamiji Maharaj, in the Samadh. It appeared as if he believed that act to be a special mode of devotion calculated to attract Daya (grace and mercy). Maharaj happened to notice it. He observed, Samadh is an object of great esteem and respect. It is a holy place. But it is extremely foolish to worship it like idols in temples, and to throw flowers, garlands, roli¹, rice, etc., from a

1 Red farinacious powder, vermilion.

distance. Samadh should not be converted into a place of idol worship. This form of worship should stop. It is, of course, proper to pay homage and respect to the Samadh. But it is ignorance and folly to worship it as an idol and to expect that this alone would result in Parmarth. Such an activity is opposed to the very fundamentals of Sant Mat. This would strike at the very roots of Parmarth and Sant Mat. In Sant Mat, the living Sant Sat Guru shall always remain paramount.

2. Huzur Maharaj never held His Satsang in front of the photograph of Soamiji Maharaj, after His departure. Nor did Maharaj Saheb do so after the departure of Huzur Maharaj. He, on the other hand, objected to it, if any Satsangi did so. To place Sant Sat Guru's photograph in Satsang, to decorate it with flowers and ornaments, to burn incense before it and to offer rice grains and flowers before it, are acts of idolatry. Photographs have been placed in Samadh, Bhajan Ghar and Guru Dwara; and this is enough.

3. Powerful currents of spirituality descend in the body of the Omnipotent Being. They flow out and spread about all the time. Great spirituality, therefore, permeates the articles which He has used and the places at which He has resided or performed Bhajan for a considerable period of time. Persons who come in contact with these things, partake of the high spirituality, to some extent. It is for this reason that articles like bed, chair, sandals, etc., are kept in Samadh, Bhajan Ghar and Guru Dwara. It has been laid down that he who performs Bhajan in

Bhajan Ghar, will receive greater help. This also applies to Parikrama¹. The principle, underlying the respect shown to Samadhs and holy relics, is what has been explained above. Besides this, offering flowers, garlands and Prashad at Samadh is a symbol of love and respect.

4. Unless it is otherwise considered necessary for some special reason to keep some relics somewhere else, there can be no place more appropriate for preserving the holy relics of Soamiji Maharaj than Samadh, Bhajan Ghar and Guru Dwara. If certain persons have kept holy relics at other places and worship them and persuade others also to do so, it is because they have some ulterior and selfish motive. They are after name and fame and want to make a living out of it, nay, are making it. Those who have no desire for Parmarth, blindly and imitatively take to such activities. Persons who do so as well as those who persuade them to do so, have, in fact, nothing to do with Parmarth. They consider this activity as Parmarth, while, in fact, it is merely obeisance of formalities. They do not like the truth. It is not advisable to speak to them, unless there is a fit occasion for it. It is not necessary to dissuade those engaged in such activities either out of their obstinacy or for selfish ends. In fact, they would not desist from doing these acts. But there is no harm in explaining the matter to an intelligent person, who has been led astray. If this is not done, his delusions cannot be removed. When one speaks, one must speak out the truth.

1 Circumambulation.

साधू ऐसा चाहिये, सांची कहे बनाय ।

कै टूटे कै फिर जुड़े, बिन कहे भरम न जाय ॥

Sadhu aisa chahiye sanchi kahe banaya
Kai toote kai phir jure bin kahe bharam na jaya

Translation : The standard of truth for a Sadhu is to lay bare the truth, irrespective of what it leads to, a mending or a breaking off, because, in the absence of true expression it is impossible to remove the delusions.

In "Prem Patra", Huzur Maharaj has stated the underlying principles, and further elaboration is not needed for a sincere Parmarthi. He is instinctively drawn towards the true Guru. He cannot be deceived. One who is in search of real diamonds will become a jeweller of his own accord.

सांचे को सांचा मिले अधिका बढ़े सनेह ।

झूठे को सांचा मिले तड़ दे टूटे नेह ॥

Sanche ko sancha mile adhika barhe saneh
Jhoote ko sancha mile tar de toote neh

Translation : When a true disciple meets with the true Guru, his love is enhanced. On the contrary, there is no meeting ground between a false devotee and the true Guru.

5. When Prem Patras were being written, a gentleman requested Huzur Maharaj to say something about the importance of Samadh etc., as, he added, Satsangis were getting indifferent day by day. He further added that nobody cared about the Samadh and Soami Bagh. Huzur Maharaj was pleased to accept this request. But He only laid down the principles underlying the reverence and respect shown

to the Samadh and relics, and described the advantage which can be derived from them. Later on, on persistent request, a separate leaflet, with greater elaboration, which was, in fact, not necessary, was issued. But Huzur Maharaj did not lay down that by worshipping Samadh alone, salvation would be achieved or the task would be accomplished. Blind adherents and obstinate persons never understand things correctly. They say that a particular thing used to be done in a particular way and must be done in the same way even now, otherwise there would be disrespect to the Samadh. Their reason is no better than that of women and sub-humans.

6. It is true that the water of the Soami Bagh well is Charnamrit as it contains the wash of Soamiji Maharaj's feet and mouth. No doubt, this water helps in awakening Parmarthi Bhag (spiritual desert), specially, in the case of those, who take it with love and faith. But it does not mean that the necessity of taking the Charnamrit of the living Guide could be dispensed with and that the water of the well is a substitute therefor. The water of this well has always been used for all purposes, otherwise, some bigots would have insisted on its being used as Charnamrit only. Obstinate persons are always devoid of true love. Their longing for Parmarth is feeble and dormant. They do not like that true devotees should attach supreme importance to the true Guru of the time in all matters. They try to keep them away from true path. Under the guise of Samadh and relic worship, they inculcate their own worship and gain their personal ends. In the time of Huzur

Maharaj, the water of the said well was used for His bath and ablution. Thus sanctified, it was taken as Charnamrit and Mukhamrit. Satsangis were not contented merely with using the water of the well as such.

7. If Sant Sat Guru or Sadh Guru is not manifest, go on performing Parmarthi activities as much as you can. Always be in His search. Show proper respect for outward symbols and take their help. But do not consider them to be the be-all and end-all of your Parmarth. Do not blindly stick to them. It is a piece of great good-luck if the Sant Sat Guru is manifest and you are attached to Him. It has been said that if a person meets the Sant Sat Guru and has love for and faith in His Holy Feet, his object is achieved. He needs nothing else. This is absolutely true. There would then be no necessity for seeking help from other quarters. But it is very difficult to have love and faith in His Feet. Never was it possible nor shall it ever be possible for one to have the desire for wealth, children and name and fame as well as the love for the Holy Feet of the Sat Guru. If one gains true love for and faith in Radhasoami Nam, one would become an image, as it were, of Radhasoami. But when true love for Radhasoami Nam has been cultivated no other name would be able to attract his attention. To accomplish Parmarth is not an easy task. It involves the surrender of body and mind which only a true Parmarthi can do.

जान भक्त का नित मरन, अनजाने का राज ।

सर औसर समझे नहीं, पेट भरन सों काज ॥

Jan Bhakt ka nit maran anjane ka raj

Sar ausar samjhe nahin pet bharan son kaj.

Translation : A true devotee dies daily, (every day his spirit reaches the portals of death), while an ignorant person enjoys and is happy. The latter cannot discriminate between right and wrong. He is concerned only with filling his belly.

8. A chaste and faithful wife sacrifices her body, mind and even life for the sake of her husband. This is true fidelity. She also accords due respect to her mother-in-law, father-in-law, brothers-in-law and other relations ; and it would not be construed as their disrespect if, for the sake of her husband, she gave her life. On the other hand, it would be appreciated as true fidelity to the husband (*pati-vrat*). Compared to *pati-vrat*, the standard of *Guru-vrat* is very high. The fact is that no one has met with the true Lord (*pati*).

9. Once I happened to go to Ajmer. There I visited Khwaja Saheb's mausoleum and paid my respects there. Khwaja Saheb was a Sadh and as such his mazar (mausoleum) is worthy of respect. Some women thought that it was a place specially endowed with supernatural efficacy. Therefore, they offered Bhet (present) for the fulfilment of their desires. Women are usually worldly minded, obstinate and superstitious. Mujavirs (care-takers of priestly class) exploited their credulity, and encouraged them to offer money for the fulfilment of their desires. This shows how perverse and worldly minded persons begin instantly to have faith in shrines, Samadhs and holy relics. Priests, on their part, encourage this practice. They speak ill of those who try to stop it or consider it as improper and absurd from

Parmarthi point of view. So deep rooted is this habit that if, for some reason, somebody's memorial is raised on Satsang premises and if respect is paid to by-gone devotees, selfish people take undue advantage of this and quote it as a precedence for others to worship there. It is, therefore, desirable that on some occasions, the practice of bowing the head in reverence should be stopped, so that the worldly people may not get an opportunity of taking undue advantage of deluding and misleading others.

10. To show respect and reverence is one thing, but if a person, having adopted the Saran of Radha-soami Dayal, seeks help from other quarters, it shows that he has not understood this Faith, nor does he know its importance. If respect to some person or place is likely to mislead others, inasmuch as they also begin to follow blindly and indulge in activities opposed to true Parmarth, then it is better to desist from showing respect in such cases. But it does not mean that anyone should show disrespect. Personal regard has to be paid and many formalities have to be observed even in Satsang. It was due to personal consideration that Huzur Maharaj gave permission to many persons to initiate new entrants into the Faith. In private He often used to say that it was only for the sake of such and such person that permission had to be accorded ; otherwise, excepting two persons, He had no faith in anybody's initiation. He added that those two persons could initiate whomsoever, wherever and in whatever manner, they liked.

Question : Should contemplation be performed with the help of a photo till such time as the Form appears within ?

Answer : If photo is contemplated, photo will appear in Dhyan. Only this much help may be taken from a photo that by looking at it, the Form is recollected. In case, Dhyan is performed by keeping the photo in front and gazing at it for some time or in between, then it is only the photo that will be seen in Dhyan. The Form shall never appear. The manifestation of the Form means that the Form is seen in the Chaitanya Akash (spiritualized sky) of the first or the second heavenly sphere. But that is very difficult.

TRANSLATION

O RADHASOAMI ! hear the Arti (prayer) of Sant
Das.

I am Thy extremely humble and unconditional slave.
Thou art Lord Anami. I live in Thy Saran for lives
together.

Thou art Omniscient. Now shower grace and make
me Thine own.

Thou art Conferer of the Highest Region.

I am a worthless slave.

Knowledge and understanding I have none.

I kneel at thy Feet.

With the platter of Patience in my hands, now I
perform Thy Arti.

I stand before Thee with my eyes fixed on Thine.

All my trammels are now gone.

The flame of Yearning begins to blaze, and Kal is
driven away.

RADHASOAMI has showered His grace.

He has enriched me with unattainable bliss.

(S. B. Poetry XXXIV/14, 1-3 & 11-12)



Sant Das Ji with Babuji Maharaj
संतदास जी बाबूजी महाराज के साथ

SANT DAS JI (1910-1983)

Maharaj Saheb and Babuji Maharaj had prayed to Huzur Maharaj to write some book in English on Radhasoami Faith. Huzur Maharaj observed that as both of them were M.A.'s in English Literature, they should themselves write. Maharaj Saheb dictated one book in English known as "Discourses on Radhasoami Faith" but left its last chapter on "Karams (actions)" incomplete due to His failing health and eventual departure to His Original Abode. Babuji Maharaj did not write any book. Sant Das ji, Personal Assistant to Babuji Maharaj, wrote mainly in English, translated into English the entire literature of the Radhasoami Faith, including Soamiji Maharaj's "Sar Bachan Radhasoami Poetry", brought out many original books and also completed the chapter left incomplete by Maharaj Saheb, thus fulfilling the mission which Huzur Maharaj had assigned to Maharaj Saheb and Babuji Maharaj.

While translating, into English, the elucidation of *Japji* as given out by Soamiji Maharaj, Sant Das ji revealed the names of the heavenly spheres, which Soamiji Maharaj had not then disclosed in His Mauj.

संतदास जी (सन् 1910 — 1983 ईसवी)

महाराज साहब और बाबूजी महाराज ने हुजूर महाराज से राधास्वामी मत पर कोई अंग्रेजी पुस्तक लिखने की प्रार्थना की थी। हुजूर महाराज ने फरमाया था कि वे दोनों ही अंग्रेजी साहित्य में एम० ए० हैं, अतः वे स्वयं ही ऐसी पुस्तकें लिखें। महाराज साहब ने 'डिस्कोरसेज ऑन राधास्वामी फेथ' नामक अंग्रेजी पुस्तक बोल कर लिखाई थी किन्तु इसमें 'कर्म' शीर्षक वाला अंतिम अध्याय अपने गिरते हुए स्वास्थ्य और फिर निज धाम सिधार जाने के कारण अपूर्ण ही छोड़ दिया था। बाबूजी महाराज ने बोल कर कोई पुस्तक नहीं लिखाई किन्तु बाबूजी महाराज के पर्सनल असिस्टेंट, संतदासजी ने मुख्यतः अंग्रेजी में ही पुस्तकें लिखीं व स्वामीजी महाराज की सार-बचन छंद बंद सहित राधास्वामी मत की समस्त पुस्तकों का अंग्रेजी अनुवाद कर दिया। कई अन्य मौलिक रचनाओं के साथ साथ उन्होंने महाराज साहब के अधूरे छोड़े अध्याय को भी पूरा किया। इस प्रकार हुजूर महाराज ने जो कार्य महाराज साहब व बाबूजी महाराज को सौंपा था उसे संतदासजी ने पूर्ण किया।

स्वामीजी महाराज द्वारा की गई जपजी की व्याख्या का अंग्रेजी अनुवाद करने में संतदासजी ने उन उच्च स्थानों के नाम भी खोल दिये जिन्हें स्वामीजी महाराज ने, अपनी मौज में, उस समय नहीं खोला था।